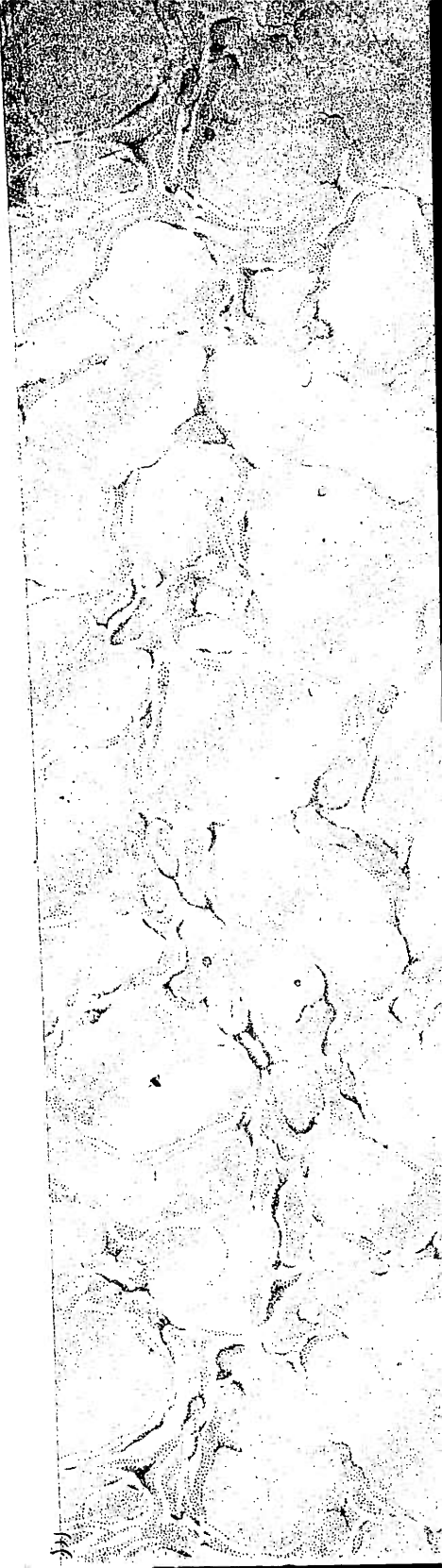
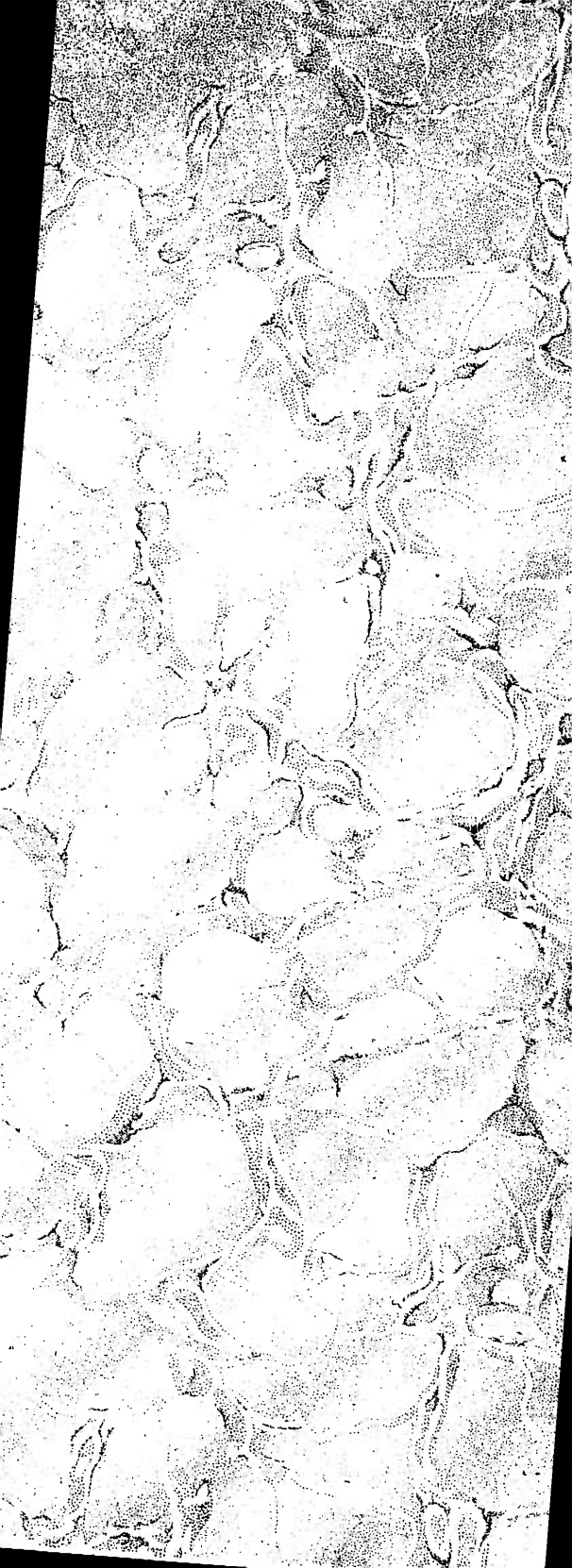


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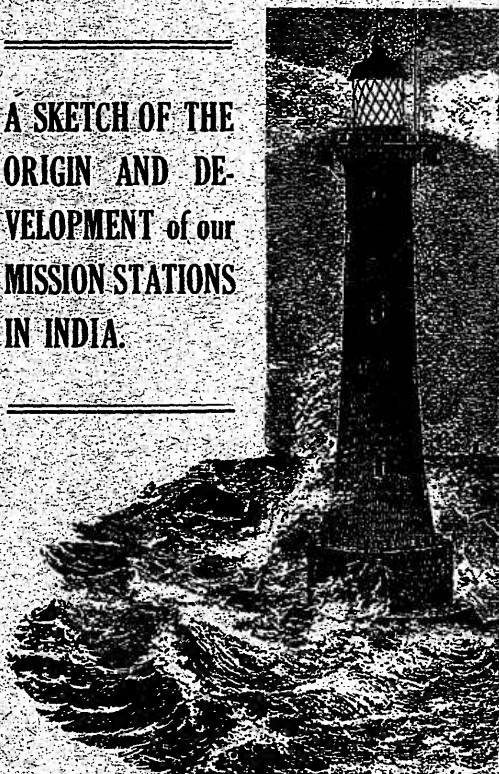


Evangelical Prayer

"The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death light is sprung up."—Matt. 4:16.

BEACON LIGHTS

**A SKETCH OF THE
ORIGIN AND DE-
VELOPMENT of our
MISSION STATIONS
IN INDIA.**



*"Among whom ye
shine as lights in the
world, holding forth
the Word of Life."*

—Phil. 2:15-16

*"And the Gentiles
shall come to thy
light and kings to
the brightness of the
rising."*

Isaiah 60:3.



*Compiled from Materials Supplied by
REV. JOHN CRAIG, B.A., and MISS HELENA BLACKADAR, M.A.
Revised and brought up to date by Rev. A. A. Scott*

Published by

Canadian Baptist Foreign Mission Board
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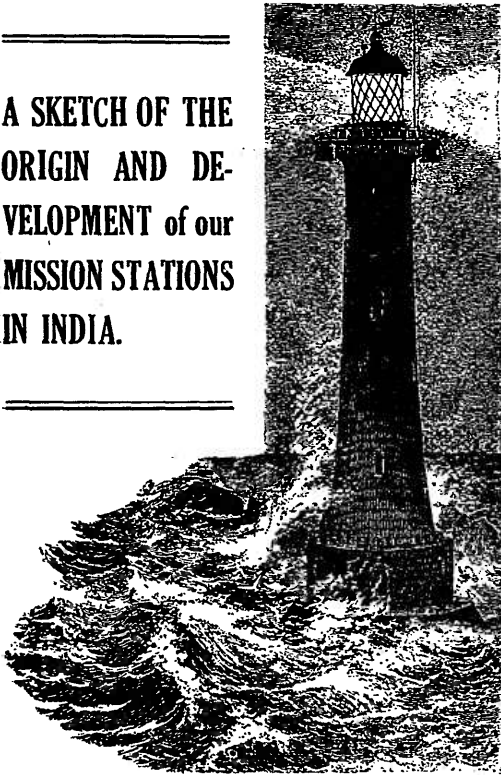
JANUARY, 1922

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PREFACE.

In January, 1914, a first edition of 4,000 copies of Beacon Lights was published. The materials from which that edition was compiled by Dr. J. G. Brown, then Secretary of the Canadian Baptist Foreign Mission Board, were taken from a history of the former Maritime Provinces Mission written by Miss Helena Blackadar, M.A., and from the record of the former Ontario and Quebec Mission, furnished by Rev. John Craig, B.A. The publication was intended to meet the demand for a brief, consecutive and inexpensive account of the work of the Lord in the Board's several Mission stations in India; and so well served its purpose that within a couple of years the edition was exhausted. A second edition of one thousand copies was also exhausted within a year or so.

During the latter years of the war the question of bringing Beacon Lights up to date and republishing it was discussed, but on account of excessive printing charges and other reasons, was held in abeyance. Then, in the summer of 1920, Rev. A. A. Scott, home on furlough from India, undertook, at the Board's request, the research and labor necessary to add the story of the last seven years, with the result as found in the completed volume as now presented to the reader.

Some new features have been included in the present edition, among them being an index by Mr. Scott and a Missionary Personnel by the Assistant General Secretary of the Board, Rev. M. L. Orchard, to whom also thanks are due for the painstaking work of seeing the book through the press. These features, it is confidently hoped, will render the book even more helpful and popular than it was before. It is designed for the use of Mission Circles, Sunday Schools, Young People's Societies, Mission Study Classes and the Board's constituency in general. A map of India and Bolivia, 34 inches by 28 inches, in colors, now in the press and to sell for \$1.25, will greatly assist in the study of the book field by field.

All orders, either for Beacon Lights or the Map of India or Bolivia, when published, should be addressed to the Literature Department, Canadian Baptist Foreign Mission Board, 223 Church St., Toronto. The price of Beacon Lights is 25c. for single copies and 20 cents a copy for orders of five or more.

H. E. Stillwell,
General Secretary.

PREFATORY NOTE.

The following pages are prepared in compliance with the request of the Canadian Baptist Foreign Mission Board that I should revise and bring up-to-date the history of our Mission Stations in India so long known by the title, "Beacon Lights."

The matter contained in the edition of 1912 has been substantially reproduced in the present volume but with additions, deletions, and modifications in the phraseology or subject matter wherever this seemed desirable or necessitated by altered conditions. The new material in the present work consists in the history of the stations since 1912. This material has been gathered by reading the reports of each of the missionaries as given in "Among the Telugus" from 1912 to 1920.

The endeavor has been made to give due attention to the work of each missionary and to the several departments of the work. If, however, more extended treatment has been given to the work of some missionaries than to that of others, or to some department of work on a given field, than to that of other departments, it must not be inferred that this indicates less faithful or efficient service on the part of any one or the comparative neglect of any department of work on a given field, but, rather, that the work of some missionaries or the work of some departments has a relatively larger amount of interesting matter to report than is the case with other missionaries or other departments of work. Oftentimes the most important work is the least eventful, and one sentence in the narrative may cover years of the most devoted service, untold and untellable heartaches, persistent day by day plodding along the path of duty, and joy in the Master's approval such as words are powerless to express. I have sought in connection with each field to stress some special feature of the work and thus differentiate it from the history of every other field. For with all which the several fields have in common each has a history of its own, and in the study of this book effort should be made to discover in connection with each field such features as differentiate it from every other field.

No one can be more keenly conscious than I am myself of the imperfections of my own part in the preparation of the present work, but it is sent out in the confidence that this record of missionary service will call forth more sustained, unwavering and intense devotion to the King's business among the Telugus.

A. A. Scott.

BEACON LIGHTS

A SKETCH OF THE ORIGIN AND DEVELOPMENT OF OUR MISSION STATIONS IN INDIA

HISTORICAL INTRODUCTION.

To trace the beginnings of organized effort by Canadian Baptists on behalf of the Foreign Missions, one must go back over 100 years.

In the year 1814 the oldest Baptist Association in Canada—the Nova Scotia Association—met at Chester, representing 25 churches with 1,500 members. It was then that the foundations were originally laid of that splendid work carried on separately in India by the Maritime Baptists until the amalgamation of the Ontario and Quebec and the Maritime Boards. That year a contribution of £8-13-0 was sent to the Auxiliary Bible Society at Halifax “for the poor heathen.” The church letters to the Association in 1832 record the organization of local societies, especially among women, for the raising of funds for the work in Burma. In 1838, when the Association again met at Chester, enthusiasm ran so high that the Association formed itself into a “United Society for the Maintenance of Foreign Missions,” appointed a Missionary Committee, and pledged itself to support a missionary as soon as a suitable man could be found.

The story of Judson’s life and sufferings among the Burmese continued to stir the hearts of the people. “Burma for Christ” became a watchword, and an interest was awakened that nothing could quench. Meanwhile Rev. R. E. Burpee had completed his studies at Acadia College, and with his young wife, was sent to Burma to labor among the Karens. His term of service was short, but he left behind him a gracious memory. He was followed by Rev. A. R. R. Crawley, who was adopted by the Maritime Convention as its missionary.

As the Convention did not care to assume the responsibility of starting a new mission until two men could be sent out together, and as no second family was found, Mr. Crawley applied to the American Baptist Missionary Union, and was sent to Burma in 1853. Although they were thus left without a direct representative on the field, the Maritime Baptists did not relax their efforts, but continued to raise funds for the support of Burmese evangelists and teachers, which they remitted to Mr. Crawley. Their contributions in a single year were sufficient for the support of twenty preachers, a number of

schools and two Biblewomen, besides \$600 towards Mr. Crawley's salary.

In 1867 Miss Minnie DeWolfe responded to the call and was sent as the first single lady missionary from Canada to foreign fields. Her going awakened great interest.

Rev. Wm. George was the next Maritime Baptist to become a foreign missionary. He labored in Burma faithfully till his death in 1886.

In 1870 Miss Maria Norris heard the call of the Lord, and, leaving her school at Canso, N.S., went from place to place rousing the Baptist women and organizing them into Missionary Aid Societies. 35 such societies were formed and over 500 women enrolled. Then she applied to the Board in 1871 and was sent to Burma.

Ever since the death of Mr. Burpee, the question of organizing an independent Mission had agitated the people, and year after year the matter was debated in the Convention. Finally, in 1865 a Foreign Mission Board of 15 members was organized and incorporated. Still the hope of the people was not at once to be realized.

In 1871 the Committee appointed by the Convention to consider the feasibility of starting an independent Mission brought in a report that such an undertaking seemed practicable, and presented the following general recommendations:

1. That missionaries should receive the best culture, both general and theological, which can be furnished.
2. That cordial relationship and good fellowship be maintained with the American Baptist Missionary Union and its Missionaries.
3. That the field of operations be the Sgau Karens of Burma and Siam.
4. That systematic arrangements be made for the development of the resources of the denomination and the regular diffusion of missionary intelligence.

The report was adopted and a new Board appointed with headquarters at St. John. At the final meeting of the Convention two young men offered themselves for service, Mr. W. F. Armstrong and Mr. R. Sanford. Later Mr. George Churchill also offered himself, and these young men were accepted for appointment to proceed to the field as soon as they had completed their studies at College. Miss Maria Armstrong and Miss Flora Eaton were also accepted by the Women's Society and appointed by the Board as missionaries to the East.

In 1873 it was practically decided that the field should be Siam, with a view chiefly to reaching the thousands of Karens who were believed to inhabit that country, and in September of that year the missionary party left for the Orient. On their arrival in Rangoon, January 12th, 1874, they were cordially received by the missionaries of the American Baptist

Board. Here the marriage of Mr. Armstrong and Miss Norris took place. The missionary party finally decided to reside at Tavoy, preparatory to entering Siam. Mr. and Mrs. Churchill and Miss Eaton sailed for Bangkok, the capital of that country, to reconnoitre, and in November, 1874, Rev. W. B. Boggs arrived in Burma, and proceeded to Bangkok, where already Mrs. Churchill and Miss Eaton had begun work. On December 30th, Mr. Boggs and Mr. Churchill started from Bangkok on a tour of exploration, travelling in two parties, one going in one direction and the other in another. They met 300 miles in the interior, and drew up a statement for the Board embodying their conclusions, the substance of which was that the Karens of Siam were so few and scattered that it would be inexpedient to open a mission among them. They submitted three alternative propositions:

1. That the missionaries undertake work among the Siamese.
2. That they undertake to evangelize some unoccupied portion of the Burma field.
3. That they cross the Bay of Bengal and share with the Baptists of Ontario and Quebec in the evangelization of the Telugus.

The missionaries themselves, for perhaps obvious reasons, expressed their preference for the second of these propositions. A copy of this statement was sent to the American Baptist Missionary Union and the Foreign Mission Board of Ontario and Quebec.

On receipt of the letter from the missionaries a special meeting of the Maritime Convention was summoned at Amherst, in May, 1875. To this Convention the Ontario and Quebec Board sent its Secretary, Rev. J. L. Campbell, who carried to the Convention the following resolution:

“Whereas we are working in the Telugu country with the full consent and fraternal good wishes of the American Baptist Missionary Union; and, whereas, the field extending north and west must contain from 6,000,000 to 10,000,000 people; therefore, Resolved, (1) That we cordially invite our brethren of the Maritime Provinces to send their missionaries over at once to help us to cultivate the Telugu field. (2) That only those who willingly and cheerfully consent to come be sent to the Telugu field, and we suggest that some of them be transferred to us. (3) That we propose that Ontario and Quebec on the one hand and the Maritime Provinces on the other shall fully sustain and direct all the missionaries whom they respectively appoint. (4) That we take it for granted that the three-fold cord, viz., (a) the same native land, (b) the same faith and order, (c) the same object—the glory of God in the salvation of the Telugus—will bind the missionaries together and dispose them to co-operate in this great work without minute



The Pioneers

Top Row—G. F. Currie, R. Sandford, G. Churchill, J. Craig.
Middle Row—Mrs. Sanford, Mrs. McLaurin, I. C. Archibald, Mrs. Timpany, Mrs. Churchill and J. R. Hutchinson
Lower Row—Miss Frith, J. McLaurin, Mrs. Archibald, A. V. Timpany, and Mrs. Hutchinson.

rules or articles of agreement. (5) That any closer union be left to time and experience."

A committee was appointed to take into consideration the communication of the directors of the Foreign Mission Board of Ontario and Quebec. They reported as follows:

"Your committee have been greatly pleased with the frankness and the fulness with which questions relative to the Telugu Mission have been answered, and with the evident desire of the brethren of Ontario and Quebec for a closer union in mission work. (1) The proposal to send our missionaries at once to the Telugu field, conveyed to us in the first resolution, is fully accepted by your committee. It meets the demand of our missionaries to be located at once on the scene of their future labors. Your committee is convinced that, trusting to the great head of the church, it is now the path of duty to accept this proposal and to instruct the missionaries to remove immediately to Cocanada. (2) In regard to the second resolution we have every confidence that our missionaries will give themselves heartily and joyfully to the great work in any field to which they are sent. It does not appear to us that strong reasons exist why some of our missionaries should remain where they are at present. (3) It is also the opinion of this committee that all our missionaries should be retained in the service of this Convention. To all the other resolutions the committee agrees."

This report was fully discussed by the Convention and after slight amendment was passed by a large majority.

When the Board met again in St. John they agreed to cable the decision to the missionaries. This was done. In their reply the missionaries expressed surprise and disappointment at the decision which was communicated to them, but they nobly fulfilled the expectations of the Board that they would willingly and cheerfully go where they are sent. They all began at once to make preparations to move across the Bay of Bengal, and the Armstrongs went so far as to engage a teacher and begin the study of Telugu while they were waiting to sail. When the regular Convention was in session in August the following cablegram was received:

"Cocanada. All here except Miss Armstrong, joyfully working. R. Sanford."

It may be remarked that Miss Armstrong, who afterwards married Mr. Currie, worked for many years among the Telugus at Tuni. Mr. Boggs, after his return from his exploration trip into the interior of Siam, was married at Bangkok to Miss Flora Eaton.

The welcome accorded the missionaries on their arrival at Cocanada in July, 1875, was most cordial. They secured a large bungalow, which they named "Nova Scotia" where the ladies of the party remained for several months. Messrs.

Churchill and Boggs, accompanied by Mr. McLaurin, made a tour to the northern Telugu country, going west as far as Bobbili and Parvatipur and north as far as Palkonda. It was true that they found the London Mission working in the Vizagapatam District with large and prosperous schools. But as they were giving themselves chiefly to educational and translation work, the Maritime missionaries felt it their duty as well as their privilege to add their efforts to those already put forth in an endeavor to spread the knowledge of Christ among the masses who had never heard. On their return from their tour, the missionaries, after conferring together, decided that three stations in the northern Circars might be opened up as soon as practicable. These were Bimlipatam and Bobbili in the Vizagapatam District and Parlakimedi, in the Ganjam District. Before these stations were opened up the missionaries had many disappointments to their cherished plans, and their faith and that of the supporters of the Mission were severely tested. The long journeys of exploration, with the hardships incident to the way, and the exposure to the unaccustomed heat of the tropics, told seriously upon the health of Mr. Boggs and Mr. Churchill. Physicians advised the immediate departure of Mr. Boggs to the home land. He and his wife were compelled to return to Canada, to their own great grief and the keen disappointment of the friends of the infant Mission. They arrived in Halifax in May, 1875. The voyage home did much to restore Mr. Boggs. When fully restored he wished to return to India, but considering the rapidity with which the climate undermined his health before, the Board, with deep regret, felt unable to re-appoint him for work in the East. He, therefore, applied to the A. B. M. U. and was sent to their Telugu field. In all the years since, Mr. and Mrs. Boggs have proved themselves able and devoted missionaries of the Cross. Mr. Boggs died in July, 1913.

ONTARIO AND QUEBEC BAPTISTS AND FOREIGN MISSIONS.

It remains to relate briefly how the Baptists of Ontario and Quebec were led to engage in work on the foreign field.

In October, 1866, the Baptist Missionary Convention of Canada West held its fifteenth annual meeting at Beamsville, Ont. Rev. J. N. Murdock, D.D., Corresponding Secretary of the American Baptist Missionary Union, was present by invitation and gave a powerful address. The Convention expressed its appreciation in the following resolution:

“That we rejoice in the visit of our respected brother, Rev. Dr. Murdock, to the meetings of this Convention; have listened with deepest interest to his able address; give grateful thanks to the God of Missions for the great work the American Baptist Missionary Union has been instrumental in accomp-

lishing, and pledge ourselves as Canadian Baptists to renewed interest, greater liberality, and closer co-operation in the Foreign Mission enterprise."

The following were appointed a committee to confer with Dr. Murdock in regard to the best methods of enlisting the sympathy and calling forth the liberality of the Baptist people: Revs. R. A. Fyfe, D.D., T. F. Caldicott, D.D., Hoyes Lloyd, Daniel McPhail, Wm. Stewart and John Alexander.

The outcome was the organization of the "Canada Auxiliary of the American Baptist Missionary Union," with Rev. Wm. Stewart as Secretary, and Mr. T. S. Shenstone as Treasurer.

Though 1866 marks the beginning of organized effort, it must not be supposed that up to that time there was no interest in Foreign Missions among the Baptists of Ontario and Quebec. The fact is that for ten years previous the question of entering upon foreign work had been agitated. It will not be forgotten that the Rev. Samuel S. Day, the pioneer missionary sent out to the Telugus by the American Baptist Missionary Union was born and reared in Ontario. The visits of Day, Osgoode, Telford and other missionaries to churches and Associations had awakened great interest. They were accorded a warm welcome and a hearty response was made to their appeals for funds, so that when Dr. Murdock made his address to the Convention at Beamsville, his message fell upon prepared hearts.

Prior to the visit of Dr. Murdock, Rev. A. V. Timpany, a member of the graduating class in Theology of Woodstock College, had been appointed by the Missionary Union as a missionary to India. He spent about a year in visiting the churches, and at the meeting of the Convention at Ingersoll in October, 1867, he and his young wife were solemnly set apart as representatives of Ontario and Quebec Baptists for work on the foreign field. Scenes rarely paralleled marked the occasion. "Spontaneously the people began to give. Such holy enthusiasm and earnest liberality was never witnessed before, even by the oldest members present. Not till after midnight did the meeting break up, for the people would not go until they had given of their substance to the Lord. In a short time nearly a thousand dollars was received." For many years afterwards the Baptist churches of Ontario and Quebec felt the influence of this Pentecostal meeting. Revival after revival was experienced, and large numbers were added to the churches. In fact the greatest impetus ever given to Home Mission work among the Baptists of these two provinces came through the organization of the Foreign Missionary Society and the sending forth of its first missionaries to the foreign field.

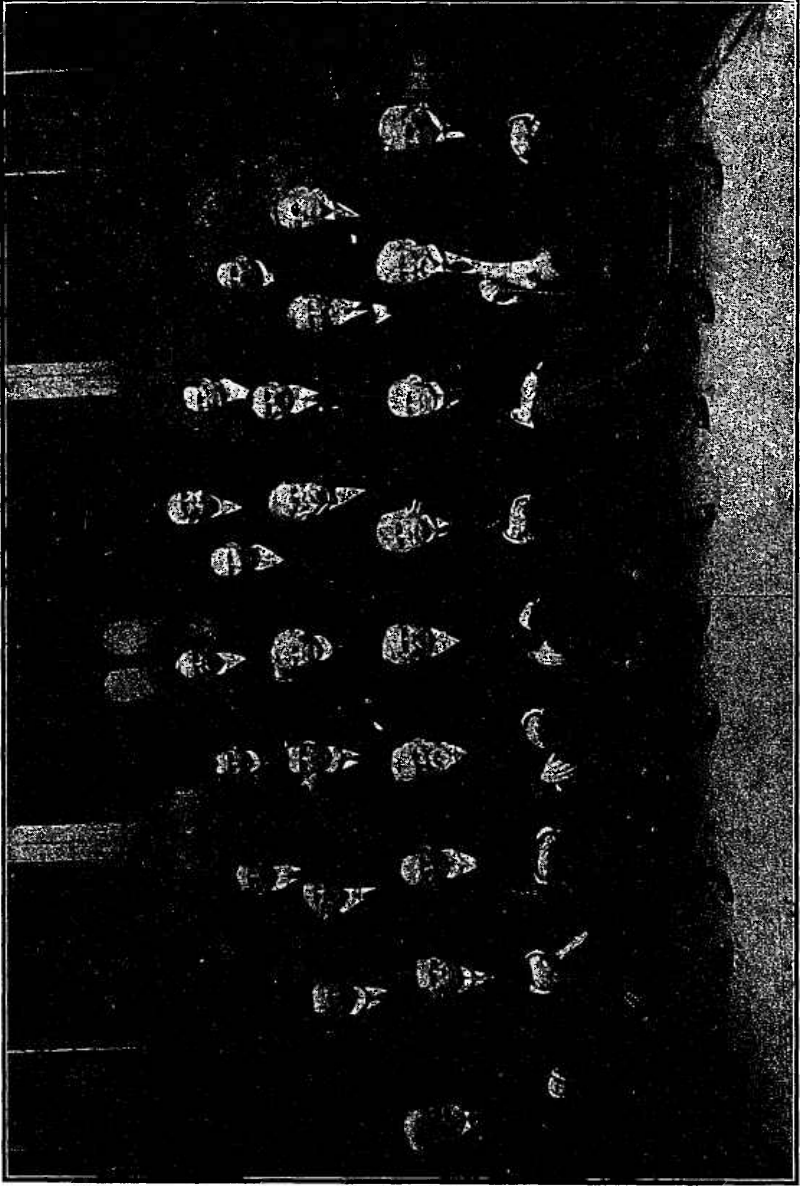
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Rev. John and Mrs. McLaurin. The former labored at Ramapatnam, and the latter at Ongole. Both had many tokens of blessing on their work. Several converts were baptized, and Mr. Timpany had the honor of laying the foundations and becoming the first Principal of the great Ramapatnam Theological Seminary.

In 1870 the Auxiliary formed at Beamsville adopted a constitution, and in 1873 it was resolved to establish an independent Mission, with the result that Mr. McLaurin resigned his connection with the American Baptist Missionary Union, and in March, 1874, proceeded with his wife to Cocanada, to open the first station of what is now (1921) a great united Mission with 24 stations, 91 missionaries, 719 Indian workers, 76 churches, with 12,742 members, 355 village schools, with 12,326 scholars, 11 boarding schools with 883 boarders, two High Schools with an attendance of 1279, a Bible School, and, in conjunction with the A.B.M.U., a Theological Seminary, an Industrial School, a Telugu weekly newspaper, six hospitals, two Leper Homes, and property to the value of over \$200,000. The additions by baptism for the year 1919-20 were 1664, and the net gain in membership in the last ten years is 5742 or slightly over 82 per cent.

Union of the two Missions—For more than thirty-five years the two Missions worked side by side, and both prospered greatly. Each had its own Conference, but, in addition, a joint Annual Conference was held almost from the beginning. The first of these was convened in January, 1877, at Bimlipatam, and from that time they continued to be held alternately in the Northern and Southern Missions, until the formal union of the two Missions in July, 1912.

As time went on and the magnitude of the problem of evangelizing 4,000,000 people pressed upon the missionaries, the advantage of organic union on the field began to be felt. The subject was frequently discussed in Conference, and several times a memorial was sent to the Home Boards urging that the amalgamation so much desired might be permitted. As the Missions in India, however, were Missions of separate Boards, it was soon realized that union on the field would be conditioned on union at home. For a time a strong agitation was carried on for a union, not only of the Foreign, but of all the Boards and Conventions in Canada, in a single Dominion Convention, and at one time this ideal seemed within reach of realization. Although the view finally prevailed that, owing to the geographical and other obstacles, the time had not yet arrived for the union of all the departments of the denomination, still the conviction seemed to be general that such a union was both feasible and desirable in the case of Foreign Missions. Consequently negotiations were opened between the Ontario and Quebec and the Maritime Boards, and after re-



The Canadian Baptist Foreign Mission Board (Organization Meeting)

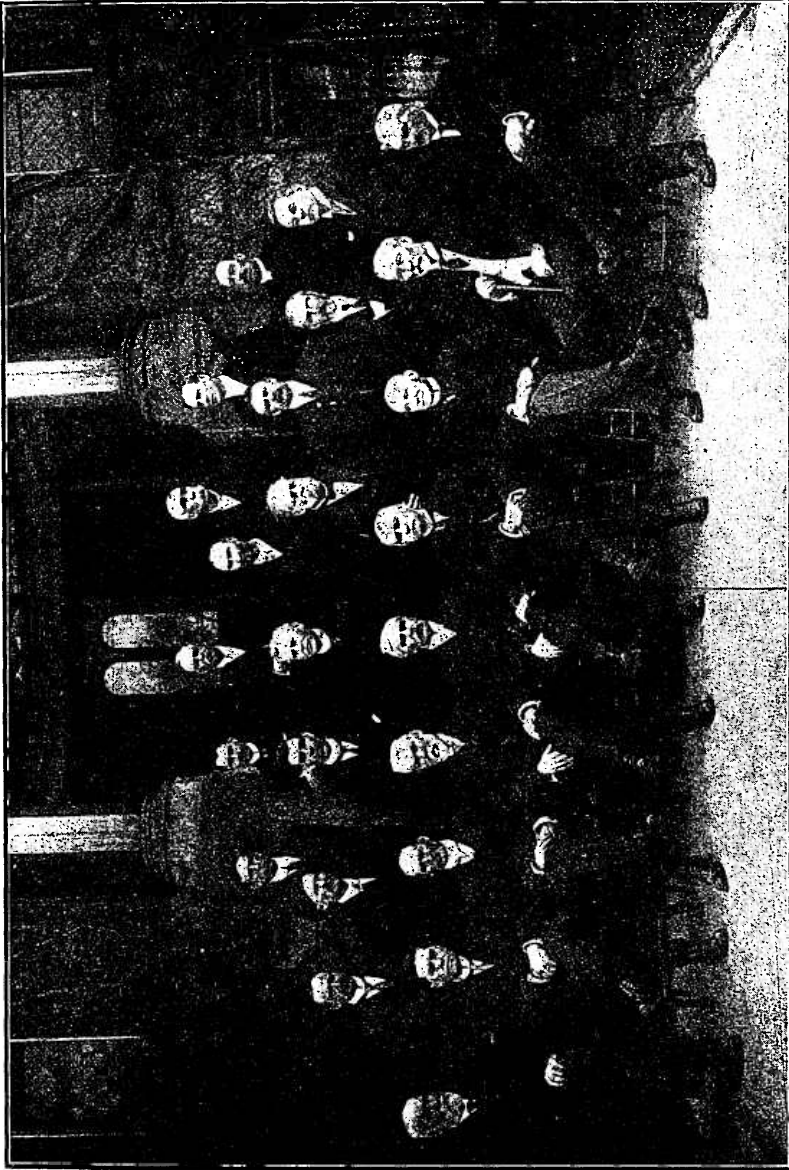
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peated conferences a final basis of union was agreed upon, which received the hearty endorsement of the Maritime and the Ontario and Quebec Conventions and of the Baptist Union of Western Canada. An Act of Incorporation was secured from the Dominion Parliament, which authorized the amalgamation of the two existing Boards under the title of "The Canadian Baptist Foreign Mission Board." This Act received the Royal assent May 19th, 1911. According to the basis of representation laid down in the Act, the Maritime Convention is entitled to fifteen, the Ontario and Quebec Convention to twelve, and the Baptist Union of Western Canada to four members. The officers of the Board are a chairman, three vice-chairmen representing respectively the Eastern, Central and Western Sections of the Board, a general secretary and an assistant secretary, a general treasurer, two local treasurers and a field treasurer in India.

The organization meeting of the new Board was held at McMaster University, Toronto, in May, 1912. The sessions were characterized by a beautiful spirit of harmony and good fellowship, and every item of business was despatched without a dissenting vote. A new Manual was adopted embodying the Act of Incorporation, Rules and Regulations in regard to missionaries and missionary candidates and dealing with such subjects as the relation of the General Board to the Women's Societies, salaries, furloughs, furlough allowances, the Conference in India, duties of missionaries on the field, appropriations, etc.

Following the organization of the Board in Canada, the missionaries met at Cocanada in July, 1912, and organized "The Canadian Baptist Missionary Conference in India," and adopted a new constitution approved by the Board.

The India Conference.—All missionaries and wives of missionaries connected with the Mission are considered members of the Conference, and all members are entitled to vote on all questions. While due liberty is accorded to each missionary in the prosecution of his or her individual work, yet, so far as practicable, all mission work is to be carried on with the knowledge and approval of the Conference.

The function of the Conference is to deliberate upon and advise in regard to the work of the Mission and to administer such work as may be entrusted to it by the Board. As a rule, assignments to stations, the opening of new stations, appropriations for the work, granting of furloughs, etc., are made by the Board upon the recommendation of the Conference. The Board does not consider estimates presented by any missionary for work on his or her field, unless they have been endorsed by the Conference. It will be seen that the powers of the Conference are not legislative but advisory, the ultim-

ate authority resting with the Board. The Board, however, attaches great weight to the judgment of the Conference in all matters of policy and administration. This is made possible by the high character and conspicuous ability of the men and women who represent the Board.

The Treasurer in India.—The Board appoints a Treasurer on the field, to whom is remitted month by month the proper proportion of the total amount appropriated for salaries and work on the field. His duties are to preserve carefully all deeds of mission property and other legal papers not transmitted to the Board; to keep a careful inventory, with their values, of all Mission properties; to pay each missionary his or her salary and appropriation; to keep in books, procured at the expense of the Mission, a clear and correct account of all receipts and payments, with vouchers for the latter, and to present to the Board semi-annually a statement of receipts and disbursements duly audited by auditors appointed by the Conference.

Duties of Missionaries, etc.—Missionaries are required to avoid being drawn into business, and to abstain from financial speculation, that they may give their whole time to the work of the Mission. On reaching the field they are to make it their first business to acquire a good knowledge of the language with the aid of a native teacher or "munshi," for whom the Board makes an appropriation of \$100 a year for two years. No missionary is given full charge of independent vernacular work until he or she has passed the two prescribed examinations in the language. When in charge of a field the missionary is expected to use with wise economy the funds committed to his or her trust in the appropriations made, and to transmit semi-annually to the Board an itemized statement of receipts and disbursements. All unexpended balances by the end of the fiscal year must be reported to the Treasurer in India, and by him placed to the credit of the Board.

Each missionary is required to submit to the Board quarterly a report of his or her field work, presenting statistics according to a form provided. All missionaries must also send a report at the end of each year, giving a brief review of the work.

Missionaries are not allowed to make an appeal for pecuniary aid to any part of the home constituency without express permission of the Board. As they look to the Board for support in the work, they should not draw upon the Board's sources of supply.

The single lady missionaries are required to do their work along lines in harmony with the methods and general policy of the missionary in charge of the field, and he in turn is ex-

pected to accord a most generous consideration to their thoughts and plans touching the work of their own department.

None of the property of the Board on the field is to be mortgaged or assigned for any debt, and all such property is held in the name of the Board as an incorporated body.

Salaries and Furloughs.—The salary of a married missionary in India at present is at the rate of \$1,000 a year for the first two years, after reaching the field, \$1,200 a year for the next five years, and \$1,400 a year thereafter with an additional allowance of \$50 a year for each child under the age of six years, \$100 a year for each child between the ages of six and twelve, and \$200 a year for each child between the ages of twelve and twenty. The salary of an unmarried man is at the rate of \$850 a year for the first two years and \$1,000 a year thereafter. The salaries of single lady missionaries are at the rate of \$600 a year for the first two years and \$700 a year thereafter.

Missionaries shall ordinarily take furlough after seven and a half years of service, missionaries who have left children in the homeland having the option of returning after six and a half years. Single lady missionaries shall ordinarily take furlough after seven and a half years in case of the first term and after six and a half years in case of subsequent terms.

The furlough allowances are in all cases the same as the field salary.

The India field lies within the Kistna, Godavari, Vizagapatam and Ganjam Districts, with certain Agency Tracts, in the northern part of the Madras Presidency. The several fields of our Mission may conveniently be grouped according to the District in which the station is situated, as follows:—

In Kistna District, Akidu, Avanigadda, and Vuyyuru.

In Godavari District, Ramachandrapuram, Cocanada, Samalkot, Pithapuram, and **Tuni**.

In Vizagapatam District, Yellamanchili, Narsapatnam, Vizagapatam, Bimlipatam, Vizianagram, Bobbili, Rayagadda, and Palkonda.

In Ganjam District, Chicacole, Tekkali, Sompet, and Parlakimedi.

In correspondence with missionaries the name of the District as above should be added to the name of the station, it being remembered that the postal address for the Savara missionaries is Parlakimedi, that for the lady missionaries on the Vizagapatam field is Waltair, and for the general missionaries on the same field, Waltair R.S.

The territory included in the above mission fields is bounded on the north by Orissa in which country the English Bap-

tists are working, on the east by the Bay of Bengal, on the south by the Kistna river beyond which the American Baptists are working, and on the west by the Eastern Ghauts, as the range of hills in the eastern part of the Presidency is named. The length of the territory is about 400 miles and the breadth about 40, or, in places 80 miles. The inhabitants are chiefly Telugus but besides these there are other tribes known as Khonds, Kois, Gadabas, Oriyas, and Savaras. The Khonds, Kois, Gadabas and Savaras are hill tribes, speaking languages of their own, although many of them also speak and understand Telugu.

The number of Telugus in India is about 21,000,000, and the population for which Canadian Baptists are specially responsible is estimated at 5,000,000.

COCANADA.

Of all the towns and cities on the East Coast of India between Madras and Calcutta, Cocanada, with a population of about 60,000, is the largest. It is a principal port of call for coasting steamers, has a large export trade, is connected by canal or road with most of the towns and villages throughout the densely-peopled Godavari District, and enjoys connection with Calcutta and Madras by a railway which, on its course between these two flourishing centres of commerce, passes through a thousand miles of American, Canadian and English Baptist Mission fields. A number of modern conveniences and methods of sanitation such as a system of waterworks have been introduced and, unlike ordinary Indian towns, the streets have been laid out with great regularity. Here are located the principal Government offices for the Godavari District, and here the Collector, as the principal revenue and magisterial officer of a District is called, has his residence and office.



The late Rev. John McLaurin

business Conferences, and, lastly, here it is that the following who passed away while serving in the Mission in India, have been laid to rest:—the Telugu founder, Thomas Gabriel, and

Cocanada was not only the first mission station occupied by Canadian Baptists but was also the natural centre of the work of the former Ontario and Quebec Board. From this point the work extended northward and southward; here in most cases new missionaries of that Board had their first experiences in the study of the Telugu language and their first contact with the customs and conditions obtaining in India; here, too, the missionaries assembled twice a year in their devotional and

the missionaries, A. V. Timpany, G. F. Currie, G. H. Barrow, Mrs. Martha Perry Craig, Mrs. Euretta Timpany Stillwell, and Miss Edna Corning.

The Beginning.—To one of their own people, Thomas Gabriel, belongs the honor of laying the foundation of Baptist work among the Telugus of Cocanada and what is now the Akidu field, and gathering in the first converts. These were among the few whom Rev. John and Mrs. McLaurin found to welcome them on their arrival in Cocanada, March 12th, 1874. The Government Chaplain had prejudiced the minds of the people, warning them of the arrival of the "Anabaptist" Missionaries so that European residents were afraid to be friendly with them. Not only so, but if it had not been for the kindness of a noble Indian gentleman, Mr. Paida Ramakistayya, our missionaries would have been in serious financial difficulty, as only two small remittances were sent by the Board. Moreover, as for a place of abode for the missionaries, the house secured by Mr. Gabriel was found to be full of horrible smells, sweltering heat, and swarms of hungry mosquitoes. Happily Mr. E. S. Bowden, more recently of the Godavari Delta Mission, proved himself a friend in need as he sought out our missionaries and took them to his own home till more satisfactory arrangements could be made for them, but it was not until 1876 that a permanent residence for our missionaries was secured when the present mission house and compound were purchased at a cost of Rs. 10,000 (about \$3300). Just three days after Mr. and Mrs. McLaurin had taken possession of this bungalow they had the joy of welcoming the next missionaries sent out by the Ontario and Quebec Board, Rev. Geo. F. and Mrs. Currie.

The Telugu Christians whom Mr. McLaurin found on his arrival in Cocanada were few and not very well instructed, but there were many awaiting baptism so that within a year 103 converts were baptized.

Mr. McLaurin's life in Cocanada was a most strenuous one. Most of Mr. Gabriel's converts lived about 100 miles to the southwest of Cocanada on what is now the Akidu field, while to the northeast of Cocanada lay 100 miles of populous country calling loudly for evangelization. Long and arduous were the journeys undertaken in both directions for the evangelization of this vast population and the care and edification of the converts. It was, therefore, a source of unbounded joy to our lonely and overburdened missionaries that Mr. and Mrs. Currie were able in 1878 to open to the northeast a new station at Tunj and two years later that Rev. John and Mrs. Craig were located in the southwest at Akidu. This left the Cocanada missionaries free to devote their whole time to Cocanada and the territory included in what are now the Pithapuram, Samalkot, and Ramachandrapuram fields.

A. V. Timpany.—The first period of the work in Cocanada, 1874 to 1879, is associated with the name of John McLaurin;



The late Rev. A. V. Timpany

the next period, 1879 to 1885, with that of Americus V. Timpany. The need for dormitories for school girls and a building to serve as chapel and school-house had been felt from the beginning but money had not been forthcoming.

With characteristic energy Mr. Timpany at once set himself to the task of erecting the necessary buildings. This was a step of faith in God and confidence that the Women's Societies organized at his suggestion during his furlough would provide the funds. A house-boat

also was constructed and towards the close of the year, Mr. and Mrs. Timpany with Mr. and Mrs. Craig made a tour in the region near Kolair lake, revised the membership roll, and on January 1, 1880, set apart that region to be known henceforth as the Akidu field.

As Mr. Timpany was now free to devote his full strength to Cocanada and the surrounding country his ardent zeal soon bore abundant fruit in the region to the southwest on what is now the Ramachandrapuram field, and to the northwest on what was long known as the Peddapuram but now as the Samalkot field. But this "crowded hour of glorious life" was suddenly cut short by his death from cholera on February 19, 1885.

The death of Mr. Timpany left the Ontario and Quebec Mission without one of the male missionaries in the country. Mr. McLaurin was in Burma, whither he had gone on account of the precarious condition of his health; Mr. Craig and Mr. Currie were on furlough in Canada. Mr. McLaurin, though still in poor health, returned forthwith to Cocanada; Mr. Currie cut short his furlough, left his wife and family in Canada, and hurried out to India, while Mr. and Mrs. Craig, along

with Rev. J. R. and Mrs. Stillwell, arrived from Canada, all but Mr. Craig being new to India.

J. Craig and J. E. Davis.—New Fields Formed.—Mr. Craig took charge of the work in Cocanada along with that of his own field, Akidu. This arrangement continued for three years, when he was relieved by Rev. J. E. Davis at the beginning of 1889. In August, 1891, the northwestern part of the field was set apart as a separate field for a long time known as the Peddapuram field, but since the sale of our property at Peddapuram called the Samalkot field. The southwestern part became the Ramachandrapuram field in July, 1892, and at this time had 18 workers and over 300 church members. This partition of the field was calculated to make it possible for the Cocanada missionary to devote his whole time to the town and taluk (county) of Cocanada, but the advantage did not last long, for Mr. Davis was put in charge of the Seminary during Mr. J. R. Stillwell's absence in 1894 and 1895, while in 1896 he himself went on furlough.

H. F. Laflamme—Rev. H. F. and Mrs. Laflamme, who had previously served in Yellamanchili, succeeded Mr. Davis in charge of the Cocanada field, and continued in this work till his furlough in March, 1905. Mr. Laflamme devoted himself most enthusiastically to work of various kinds in the town. In August, 1898, he opened a book depot and reading room at the gate of the Mission compound, and in 1900 began the publication of a Telugu weekly newspaper, the "RAVI." Above all he preached the gospel with remarkable fluency and fervor. Eight central places were chosen and for two or three hours almost daily throughout 1903 the gospel was proclaimed at one or other of these centres.

Mr. Laflamme made special efforts to reach the educated men, and conducted a Bible class for them every Sunday afternoon. As a member of the municipal council for many years he had many opportunities of meeting men of this class and presenting the claims of Christ.

Sub-Division of Field—After Mr. Laflamme's departure for Canada, the "RAVI" and the Book Depot were entrusted to Rev. Ralph E. Smith, who also continued to serve as pastor of the English Baptist Church. Rev. J. R. Stillwell took charge of the rest of the work, including the Industrial School, until relieved by Dr. E. G. Smith early in 1906. The field was then divided into two sections, North and South Cocanada, the canal serving as the dividing line.

The north Cocanada field extends ten miles to the north, where it borders on the Pithapuram field. It has an area of 65 square miles and a population of about 75,000.

The South Cocanada field extends fifteen miles to the south,

where the Godavari river is the boundary. It has an area of 150 square miles and a population of about 100,000.

From this point, therefore, what we have dealt with as one field will be regarded as two distinct fields, each receiving its own separate treatment.

SOUTH COCANADA.

R. E. Smith—Except during his furlough in 1911-12, the South Cocanada field was under the care of Rev. Ralph E.



Rev. (Lieut.) R. E. Smith,

Smith from 1906 until he left for military service in October, 1915. A Telugu Church was organized in January, 1906, and there were thirty members at the end of the year, nearly all of whom lived in Cocanada. Though preachers and teachers were obtained only with great difficulty, Mr. Smith succeeded in gathering a staff of one pastor, six evangelists and a number of teachers. These he located at the most important centres on the field. Their work in conjunction with that of the missionary was so abundantly blessed that in ten years the membership of the church had risen to 165, including Christians in 13 out-villages.

The work suffered a serious loss by the death in 1912 of the pastor, Mr. Venkatareddi. After some months Mr. Chetti Bhanumurti, head teacher of the station school, was called to serve as pastor, while still continuing his duties as teacher. Later he was sent for a three years' course at Serampore College whence he graduated with the degree L.Th. (Licentiate in Theology). During his service in the pastorate he proved himself one of our most capable and consecrated Indian leaders, and was recently appointed as one of the teachers on the staff of the Theological Seminary at Ramapatnam in which the American and Canadian Baptist Missions now co-operate.

Evangelistic school work among Hindu children has been carried on with most gratifying success. In this and other lines of activity, Miss Findlay, Miss McGill, Miss Corning, and Miss Farnell, in addition to their work in the Timpany School, have rendered most valuable service.

Oversight by Messrs. Stillwell, Walker and Craig—After the departure of Mr. Smith for military service, the oversight

of the work fell to Mr. Stillwell from October, 1915, to August, 1917, when Rev. J. A. K. Walker took charge. Both of these missionaries had other demands on their time and strength, Mr. Stillwell having his own field, Ramachandrapuram, along with the treasurership of the Mission, and Mr. Walker having the pastoral care of the English church, the management of the Book Depot and the editorship of the "RAVI" and "Among the Telugus." Both were, however, able to conserve the work and make several tours to the principal villages. In this connection, Mr. Walker calls attention to the need of a regular touring outfit, including a house-boat for the field, which would have enabled him to spend much more time among the villages. He records with much joy the baptism of the first two converts from the interesting French settlement of Yanam.

Much distress was experienced among the Christians in 1919 owing to prohibitory prices and scarcity of food. With never-failing sympathy, though his own health and strength were failing, Mr. Walker did his utmost to relieve distress until the coming of the rains began to bring relief. Mr. Walker's failing health compelled him to seek recovery in the cooler climate of Bangalore, where as one of his last labors he edited "Among the Telugus" for 1918-19, and was called away to his heavenly home October 30th, 1919.

From that time the South Cocanada field has been under the care of Mr. Craig in addition to his permanent work on the North Cocanada field.

Notwithstanding the frequent changes of oversight and the handicap due to the war, famine, and influenza, good progress has been made, and the field has now a church membership of 162.

NORTH COCANADA.

Dr. Smith had charge of the North Cocanada field in 1906 and 1907 and Mr. Walker during 1908. From that time, excepting during furlough in 1916-17, when Rev. D. A. Gunn had the oversight, the North Cocanada field has been under the care of Mr. Craig.

The church was deeply stirred by the revival of 1906, though this work of grace was not followed as had been hoped, by any large ingathering of converts.

Evangelistic school work has been carried on in a most systematic way in Cocanada city. The whole city has been mapped out into sections, members of the Seminary church taking one section, girls and teachers from the Girls' Boarding School another, and members of the Cocanada Telugu church still another. Strong day schools have been carried on, especially in the large Panchama village of Rechupet near

the railway station. The work is opening up quite hopefully in several villages to the north of Cocanada. Christians are found in ten villages of the field, there are five outstations, and the membership on the field, not including that of the Seminary church, has risen to 416, an increase of 191 in ten years. The utmost use is made of the evangelistic staff of the field, but the laborers are few—oh so few! With one pastor and three evangelists only for such a multitude one cannot but understand how heavily the crying need of laborers burdens the hearts of the missionaries.

WORK FOR WOMEN AND CHILDREN.

Miss Frith—The first lady missionary sent to Cocanada for the work among women and children was Miss Mary J. Frith, of West Winchester, Ontario. Miss Charlotte Gibson, of Cocanada, became her assistant in 1884, and her sister, Mrs. De Beaux, entered the work in 1885 while, under Miss Folsom's direction Miss Priscilla Beggs began work as a Bible woman in Jagganadhapuram (South Cocanada), in 1885.

Miss Hatch—Owing to failing health Miss Frith had to return to Canada in 1887. Miss S. I. Hatch, who had arrived in India only a few months previously, had to assume charge, and continued in this work till 1889, when she went to assist in the Seminary at Samalkot.

Miss Simpson and Miss Murray—Miss Hatch was succeeded in the work at Cocanada by Miss Sarah A. Simpson, who began to take part in the work in July, 1889, and took full charge a year later. She opened up the first Sunday Schools for caste girls and boys, and in 1892 opened a caste girls' school. She and her successors have taught the Bible lessons in the school, and through the school many homes have been opened up to the gospel. Most of all Miss Simpson gave herself to the most systematic, unostentatious house to house visitation. Excepting during furlough in 1897-98, when Miss Annie C. Murray took charge, Miss Simpson devoted herself to this work till the spring of 1906, when she went on what proved to be her last furlough. She passed away in Toronto, November 21, 1907.

Miss Pratt—Miss Lida Pratt had charge of this work in 1906, 1907, and 1908, and rejoiced in seeing the good success of the work through a very trying time, first from the outbreak of cholera, and, later, from a long period of unrest in the community. In 1909 she was in charge of the Girls' Boarding School also, so that little time was left save for superintending the work of the Bible women, and, in 1910, she, too, went on furlough.

During 1909-10 Mrs. Craig taught the Bible lessons in the Caste Girls' School, and during the latter years Miss M. Caroline Zimmerman had the oversight of the rest of the work.

Miss Baskerville—From 1911 greater continuity in the oversight of the work has been secured, as Miss Agnes E. Baskerville has taken this as her permanent work after about twenty years devoted chiefly to the work of the Girls' Boarding School. With the exception of a furlough in 1917-18, when Miss Pratt had charge along with the care of the Boarding School, Miss Baskerville has been in continuous charge of the women's work. She finds her work falling into four principal departments, viz., (1) city visiting, which includes occasional visits to the families of our Christian community, the free distribu-



Miss A. E. Baskerville



Miss Lida Pratt

tion of tracts and leaflets, and the sale of gospel portions and literature for women; (2) the evangelistic work among the children; (3) the Caste Girls' School, and (4) the touring among the villages.

The Caste Girls' School suffered from enforced changes of place, rented buildings only being available. On one occasion only two weeks' notice was given in which to vacate. Notwithstanding such a severe handicap as the lack of a permanent building the work of the school has been carried on with a marked degree of success, and it is a source of the liveliest satisfaction to know that a permanent site has been secured and a new school building erected as the permanent home of this school. Most fitting it is that this build-

ing is to perpetuate the memory of Miss Simpson who devoted herself so unsparingly to the work.

Evangelistic school work among the children has been carried on amid many difficulties. The work has not been without its encouragements, but on the whole it has proved an uphill task.

In connection with the **zenana work** mention must be made of the work of the three assistants, Misses Gibson, Beggs and Philips, each of whom has her own section of the city for visitation. In this way, about 3,000 women have been under regular instruction, but how inadequate this appears in a city of 60,000! Miss Gibson was in 1918 obliged, owing to failing health, to retire from the work. She had given thirty-four years of most devoted and efficient service, and her retirement was marked by a presentation and expression of appreciation by the Missionary Conference.

The work of **touring among the villages** has been followed up as far as circumstances permitted. In 1912-13, Miss Baskerville spent forty-one days on tour. The following year the dismantling of the Mission boat "Glad Tidings," made it impossible to visit more than eleven villages, but the following year it was found possible to hire a boat for a few days from a Government official. On the tour made at this time Miss Baskerville tells of a woman who had accepted Christ as her Saviour the very first time she heard of Him four years previously, and who was reported as having been continually exhorting her friends and neighbors to trust Him too.

It is cause for thankfulness that the advent of a motor car now makes it possible to reach many of the villages which could formerly only be reached by a touring outfit, and this the Cocanada lady missionary never possessed.

Girls' Boarding School—This school is maintained for the daughters of our Telugu Christians on all the fields from Ramachandrapuram to Yellamanchili and Narsapatnam inclusive. Many girls in Cocanada, both from Christian and Hindu homes, attend as day pupils. The girls in boarding receive not only a good literary education, but are taught sewing, house-keeping, and every other accomplishment needed to make good, chaste, useful Christian women. Most of these girls become wives of Indian preachers or teachers, and many engage in work themselves as Bible women or teachers.

Miss Baskerville took charge of this school in July, 1889, and, with the exception of her furlough, 1899-1902, when Miss Murray was in charge, she continued in charge till March, 1909, thus giving almost twenty years of the most unremitting labor for the development of the school. In 1909, when Miss Baskerville went on furlough, Miss Pratt assumed the over-

sight of the school for one year, when she, too, went on furlough, leaving the school in the care of Miss Ida J. Ryerse. Miss Ryerse continued in charge till the latter part of 1911 when she had to leave India on account of ill-health. She was never able to return, and some time later became the wife of Dr. Herbert Wall, of Alberta, Canada.

Miss Pratt returned from furlough in 1911, and was appointed to the Principalship of this school as her permanent work. She remained in charge throughout her second term, and on her departure for her furlough in the spring of 1919, Miss Laura J. Craig, B.A., took charge.

The record of the school under the management of these successive missionaries has been one of steady growth. In 1896

dormitories were erected and the next year the classrooms were completed. Growth of the Christian community on the fields served necessitated still further enlargement and four new dormitories were added in July, 1912. This provided increased accommodation, but the increased estimate for the additional boarders did not begin till the following January. The step of faith was taken, the additional number of girls received, the money came in unexpected ways and the year closed with a balance on hand. Three additional classrooms long sorely needed, were erected the follow-



Miss Laura Craig

ing year and formally opened on October 25th, that being the 25th anniversary of the first arrival of Miss Baskerville who had given almost twenty years of successful service to the school.

In recent years the number of girls in boarding has ranged from 126 to 140, while the number in attendance at the day school including the boarders, has varied from 150 to 200. Pupils may study up to the seventh standard the equivalent of High School entrance. An increasing number of our Telugu Christian girls continue their studies in the American Baptist Girls' High School at Nellore, or are taking normal training to become teachers.

The work of the school has won the highest commendation from the Government Inspectors. "The work of the school

is very satisfactorily and systematically conducted," is one Inspector's comment. Another said repeatedly to Miss Pratt, "Madam, this is an ideal school." When told that most of the girls were from the outcastes, he said, "What a contrast! Why they are now equal to Brahman girls." As the Inspector was himself a Brahman, this was a very significant testimony indeed.

The girls are all organized into bands to do all their own work except washing. Each of the younger girls is given into the care of one of the older girls who acts as "big sister" to her, combing her hair, making her tidy for school, and helping her to take care of her things: The boarding home thus offers great opportunities for all round development of character especially in the matter of unselfishness and kindness. Habits of cleanliness, order, punctuality, and truthfulness are being learned, and we trust characters are being formed that will be strong to withstand the "downward pull" with which many of them will have to contend in the days to come.

The conduct of the girls has often been a source of anxiety to the missionaries in charge, and the perplexities of the work many, but there has been many an "overweight of joy." Notably true was this of the revival of 1906, which, so far as Cocanada is concerned, began in the Girls' Boarding School. On resuming her work in July, 1906, after an illness which had rendered a prolonged rest imperative, Miss Baskerville wrote: "Coming back into the work with courage and strength at rather a low ebb, the difficulties and discouragements seemed manifold, but these dwindled into something like insignificance in the supreme joy of seeing and experiencing the revival. On August 14th, the Spirit came into our midst with power. About one o'clock the sound of crying was heard. It began amongst the little girls who had met to read and pray. Such a conviction of sin took hold of them that they began to weep and cry for mercy and pardon. The Spirit came upon some of the older girls too, and it was a scene I shall never forget, these girls writhing upon the floor in physical anguish, calling upon God and confessing their sins." The work continued till all the girls were touched and convicted of sin.

The revival of 1906 as an event passed away, but the work of grace has been going on quietly and effectively in the hearts of the girls. They are most faithful in prayer, never forgetting to pray for their supporters every day. There is also a very encouraging responsiveness to the ideals of the school as expressed in the following from Miss Pratt's report for 1912. "A special effort has been made to bring before each girl her duty toward her own people to spread the good news which she has received and which has made her life so different. What might be the influence of so many earnest, consecrated Christian girls going out into many villages each to do her

part to purify, uplift and brighten lives that are sordid, down-trodden and sad. Please pray that the spirit of the school may be such that no girl may fail to catch the vision of Christ, her Redeemer, and then to follow Him humbly and earnestly in loving service for others—each one a missionary to her own people.”

Literary Work.—The Book Depot and Reading Room opened by Mr. Laflamme in 1898 in a building at the front gateway of the Mission compound has been kept supplied with good papers. Sales of tracts and books have been fairly large. Situated as it is on one of the most frequented streets and within easy reach of the Government offices and courts and a large college; no better site could be found in all Cocanada.

The “Ravi.”—Recognizing the power of the press in the dissemination of secular and religious knowledge, Mr. Laflamme founded in 1900 a Telugu weekly newspaper, the “Ravi” (Sun). This paper, with its columns of fresh news, with wholesome articles on subjects which awaken thought and stimulate inquiry, together with a declaration in plain language of the way of salvation through Christ, comes from week to week as a gracious messenger into hundreds of dark homes.

On Mr. Laflamme’s departure for furlough in 1905, Mr. R. E. Smith became editor and manager, and except during furlough, 1911-12, continued in this capacity until he left for military service in October, 1915. Thereafter Revs. H. B. Cross, J. A. K. Walker, and R. C. Bensen have served as editors, other missionaries also assisting for shorter intervals.

The circulation had risen to about 1,000 by 1914, when the outbreak of war sent the subscription list up to 1800. The list again gradually dwindled as the first excitement of the war abated and after the termination of hostilities the number sank to about the same as in 1914. At the same time the enormous increase in the cost of paper made financing exceedingly difficult. But, throughout all, the strong Christian tone of the paper, its religious articles often reprinted and distributed as tracts, its helpful articles on every subject of practical concern to the people, have been maintained. The paper has won and maintained a position of great potency for good far beyond all words to express.

At present a proposal to convert the “Ravi” into an inter-mission enterprise, thereby securing a wider base of support and a larger reading constituency is favored by our Conference, and is being considered by other Missions working in the Telugu country.

Timpany Memorial School.—The Timpany Memorial School represents the effort of our Mission on behalf of European and

Anglo-Indian (Eurasian) children. Mr. Timpany, seeing the urgent need for a school for this class of the community, op-



Miss E. A. Folsom



Miss McGill

ened in 1883 a Free School for Europeans and Anglo-Indians and asked Miss Ellen A. Folsom to take charge. The school developed rapidly under her care and the purchase or erection of a permanent building was under consideration when Mr. Timpany was suddenly called away. After Mr. Timpany's death it was decided to carry out his plans and to name the school in memory of him "The Timpany Memorial School." In December, 1886, a commodious building in a compound of four acres on the Jagganaikpuram side of the Cocanada canal was purchased for Rs. 5500 (\$1833), and called the "Timpany Memorial Hall". The school was opened in this new building in 1887 with 14 boarders and a total of 37 on the roll of the day school. In 1888 six of the girls professed their faith in the Lord Jesus Christ.

In 1895 an upper storey was added to the original building and a further addition was made to the accommodation in 1913, when "Hudson Hall" was opened in memory of Mrs. Amanda Folsom Hudson, of Ottawa. This contains an assembly hall and four class rooms, one of which was used for a time as a dormitory for boys, and another as a bedroom for the teacher in charge.

Throughout the history of the school, Miss Folsom has been the centre and soul of the life of the school. In 1902 she

brought with her to India Miss Edna Corning, who proved a most talented and devoted assistant. After Miss Corning's term of service Miss Jessie Findlay, B.A., became Principal, and for a time a High School department was added, Miss Folsom continuing as Honorary Principal. After Miss Findlay's departure on furlough in 1916, Miss Georgina McGill, B.A., became Principal and continued in that capacity till 1920 when she went on furlough and Miss Edna E. Farnell was appointed as acting Principal. Miss Farnell was later appointed to the work at Samalkot, and Miss Muriel Brothers became Acting Principal.

The attendance has fluctuated greatly. The children received are chiefly children of parents engaged in the Salt, Public Works, or other Government Departments, and these



Miss Farnell



Miss Muriel Brothers

officers are frequently transferred. Attendance is small also because the school is unable to take in as boarders the large number of Anglo-Indian children who cannot afford to pay the cost of their board. Other schools, especially Roman Catholic, having unlimited funds, can offer greater attractions and advantages which the Timpany Memorial School cannot afford to do. There must be fully 10,000 Anglo-Indian children of school age surrounded by the vilest of conditions and utterly without the opportunity of a school home such as the Timpany School offers but unable to take advantage of the school owing

to poverty. Hence the hearts of the missionaries in charge of the Timpany Memorial School have been sorely burdened with the sight of small classes when so many need the school and cannot attend for lack of funds. A system of scholarships and a fund for the boarding of poor children would enable the school to do an immensely larger work for a class whose redemption is unspeakably important to all our work. The school through its pupils has done a great work but needs to be put in a position to do a work infinitely larger.

Support.—The school was supported for many years by monthly subscriptions from missionaries of the two Canadian Missions and the English and Anglo-Indian residents of Cocanada. A grant was also received from the Educational Department of the Government towards Miss Folsom's salary. When the Convention decided that such grants should not be accepted for our Mission schools, the W.F.M.S. of Ontario West voted \$200 to make good the loss and the next year took Miss Folsom on its regular list of missionaries. In 1902 a further advance step was taken by voting \$200 a year towards Miss Corning's support. For several years now the salaries of both Honorary Principal and Principal have been met from Mission funds. Grants in aid from Government are received in aid of the school work and these are supplemented by gifts from missionaries. The school has up to the present time been under the general management of the Committee elected at the annual meeting of the Timpany School Society but within the past year the Canadian Baptist Foreign Mission Board has acceded to the request of the Timpany Memorial School Society and taken over the school as a part of their regular work representing our Christian educational work for the Anglo-Indians.

English Church.—A few Europeans and a large number of Anglo-Indians live in the southern part of Cocanada called Jagganaikpuram and there are congregations connected with the Anglican and Roman Catholic communions each with a very attractive church edifice of its own. For many years the Baptist church held its services in an old dilapidated building which had done service as a telegraph office. For many years missionaries and members of the church had labored and prayed for a new and appropriate church building. At length their hopes were realized and in 1906 the present beautiful building was completed and amid great rejoicing dedicated to the service of God.

The office of pastor to this English-speaking Baptist church and congregation has usually been filled by a new missionary who undertakes this work while still engaged in the study of Telugu. In this way the greater number of the missionaries

of the former Ontario and Quebec Board for longer or shorter periods served as pastors of this church

The membership has never been large and has fluctuated greatly for reasons similar to those given in connection with the attendance at the Timpany School. In 1913 the membership was 62. In 1920 it was only 25. The church has suffered severely by removal of many of its members to other places.

THE McLAURIN HIGH SCHOOL.

The Beginning.—Under this heading it is proposed to trace the history and development of the work now centred in the McLaurin High School building in Cocanada. That work includes three principal departments, viz., the High School, the Seminary or Bible School, and the Training School for teachers. The development of all these departments of our educational work is a task requiring years, and we must ever be profoundly thankful that our pioneer missionaries began this work early and laid the foundation wisely and well. They were unanimous and unshakable in the conviction that the hope of the evangelization of India lies in a well-trained Spirit-filled Indian ministry. Almost as soon, therefore, as the Mission was well established and converts in any number began to be baptized, the necessity of a "School of the Prophets" began to be canvassed, and though the staff was small, and every man seemed indispensable for field work, yet as early as January, 1880, we find the missionaries of the two Canadian Baptist Missions, assembled in their fourth Conference, passing by a unanimous vote the following resolution: "Whereas, we believe that the Telugus must be brought to Christ chiefly through the instrumentality of native workers, and also cared for after their conversion by native pastors; and, whereas, the training of native helpers by the various missionaries does not meet the needs of our work; therefore, resolved, that we deem it advisable that some brother be appointed to this special work, as soon as possible."

In calling the attention of the Foreign Mission Board to this resolution, Mr. Timpany wrote further: "Our success or failure as a Mission, in its largest sense, is bound up with this question (i.e., the training of a native ministry), and our solution of it. We will never do much in raising self-sustaining churches here until we have men who for years have been under the care of a missionary, daily drinking in his Christian culture and becoming imbued with his spirit, to the destruction of their old manners, customs and modes of thought that in every direction antagonize those that are Christian." It was the earnest wish of the missionaries of the Board of Ontario and Quebec and the Board of the Maritime Baptist Convention, that a Union Theological Seminary might be establish-

ed; each Board sharing equally the cost of the buildings, maintenance, etc., the Principal to be nominated by the Conference of both Missions, and the government of the institution to be in the hands of a committee consisting of two members of each Mission, with the Principal as Chairman. This desire for a Union Theological Seminary was but an expression of that spirit of brotherly love and harmony that has ever characterized the relation of the two Canadian Missions in India. Their ideal in this respect, however, was not to be realized. The Board of the Maritime Baptist Convention did not see its way clear to enter upon the scheme, and so it fell to the lot of the Board of Ontario and Quebec to establish the Seminary. The Missionaries of the Maritime Board have often made free and welcome use of the Seminary for the training of their Indian helpers, though, of course, they supported the students whom they sent.

Samalkot, a large town about eight miles distant from Co-canada, was selected as the site for the Seminary. In 1881, in response to Mr. Pimpany's request, the Rajah of Pithapuram at that time made over to the Mission an old bungalow and the Board approved of the opening of the Seminary in this building, and appointed Mr. McLaurin, then on furlough in Canada, as the first Principal.

In March, 1882, Mr. McLaurin returned to India, and began preparations for the opening of the Seminary. The old bungalow was put into thorough repair, and early in October the long-wished-for-school was opened with an attendance of seventeen males and two females. This number was increased during the second year to over fifty. Besides Mrs. McLaurin, who took a number of classes, Mr. McLaurin was assisted by Indla Philip, from Ongole, and a Hindu teacher. The following rules were laid down with reference to students desiring to enter: 1. Students must be members of the church, at least fourteen years of age, and possessed with a desire to be useful. 2. No jewelry shall be worn by boys or men; women are not allowed to use nose-jewels and toe-rings. 3. All students, whether male or female, shall conform to the national custom in matters of dress. 4. The use of liquor and tobacco is prohibited. 5. Students shall perform manual labor, under the direction of the Principal for one hour each day.

It is needless to remark that the opening of the Seminary was a rather formidable undertaking. Most of the students, though Christians, were exceedingly crude in everything that pertained to education and character. Some of them had yet to be taught the very elements of learning, and the stupidity and indolence, begotten of generations of idolatry and semi-serfdom, were exceedingly difficult to overcome. Nevertheless, in spite of many discouragements, the school continued to make substantial progress, and the pupils began to respond hope-

fully to the influence of the master minds that were moulding them.

During this year, owing to Mr. McLaurin's illness and the interruption consequent upon the death of Mr. Timpany, and the settlement of his affairs, the whole care of the school fell for several months upon Mrs. McLaurin, and was discharged in a manner that left nothing to be desired, either in moral tone or discipline.

J. R. Stillwell in charge—Mr. McLaurin continued in charge till March, 1887, when he returned to Canada on furlough. Owing to a lack of missionaries the school remained closed till July 16, 1888, when it was opened again with an attendance of sixty students, with Rev. J. R. Stillwell as Principal. Mr. Stillwell's regime lasted until 1898, with the exception of the year and a half when Rev. J. E. Davis had charge, while Mr. and Mrs. Stillwell were in Canada on furlough.

Mr. Stillwell, who had the advantage of being associated with Mr. McLaurin for a year before the Seminary closed, re-organized the work on pretty much the same lines as those followed by his predecessor, but added from time to time such features as the exigencies of the school required. Under his strong, wise and aggressive leadership, the school attained to a high degree of efficiency, and produced most excellent results. A new Seminary building and teachers' houses and dormitories for the single and married students were constructed, and other substantial improvements were made. The Literary and Theological Departments were separated, but made to, harmonize and dovetail into each other in such a way as to add greatly to the efficiency of the school, the curriculum broadened, new and better teachers in both departments added to the staff, and the whole horizon of the school widened. Mrs. Stillwell was "Mother" to all the boys, and gave herself without stint to their welfare; her services being constantly in demand, owing to the persistent prevalence of sickness among the students. The affection with which the old students still speak of her is an evidence of the large place she filled in their hearts and lives.

Miss Hatch at the Seminary—An event of more than usual importance in the history of the Seminary was the appointment of Miss Hatch to a position on the teaching staff. She entered on her work as Bible teacher early in 1889, and continued four years, until her return to Canada on furlough. She brought to the school several years' experience as a successful teacher in Woodstock College, intense devotion to her work, large knowledge of the Scriptures, deep sympathy with the life of the students, and a passion for evangelism; hence the impression that she made upon teachers and students alike was strong, helpful and abiding.

Mr. Craig in Charge—When Mrs. Stillwell's health failed, Mr. Craig, who was at Peddapuram, was asked to take charge of the Seminary. He and Mrs. Craig took up their residence there at the beginning of 1899, and remained for seven years. In 1901 a Training School for Teachers was added to the other departments, with a head-master, a drawing-master, and a gymnastic instructor. It was hoped that two grades of teachers would be trained, but none of the Lower Secondary grade attended till 1907. The classes in Theology were rather small for several years, but in 1906 a change for the better took place. In 1901 a Christian compounder was secured to care for the boys when ill, and also to keep them from getting ill. Mrs. Craig not only took a deep interest in all the departments of the school, but also taught English in the two highest classes, and supervised the teaching of this subject in the other classes. She also looked after the supplies for the boarding department, and was a "mother" to the boys, as the wives of all the Principals have been.

Mr. H. E. Stillwell—Mr. and Mrs. Harry E. Stillwell took charge of the work at Samalkot at the beginning of 1906, and continued in charge till Mrs. Stillwell's lamented death in August, 1912, and Mr. Stillwell's

return to Canada. In their first year there was a better attendance in the theological department, and the attendance in the training class for Primary Teachers was also good. In 1907 a class for teachers of Lower Secondary grade was opened. In the Literary Department of the school, some changes became necessary, owing to the issue of the new rules by the Education Department of Government. These rules called for teachers of higher standing hence the expenses were greatly increased.

In October, 1907, the **Semi-Jubilee** of the opening of the Seminary was observed, meetings being held on the 9th and 10th of the month. Twenty-four missionaries

and one hundred and seventy Telugu Christians gathered to show their interest in the school. In the following December



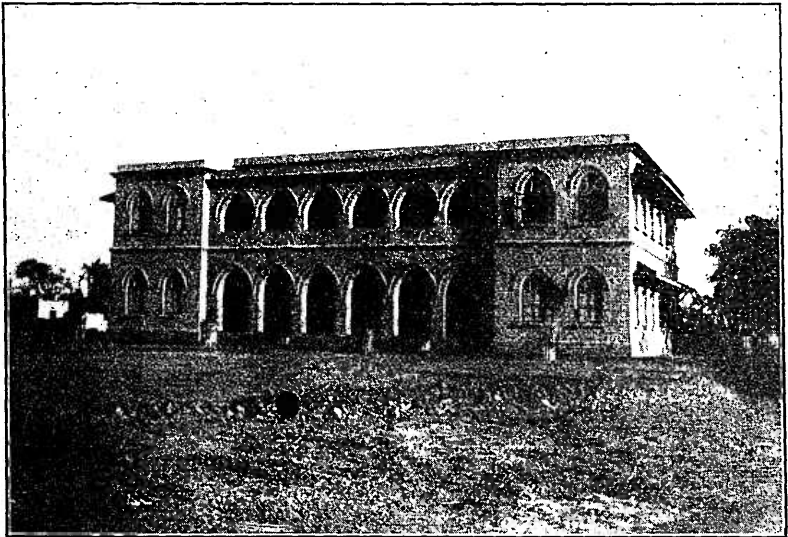
Rev. H. E. Stillwell, B.A.

at the graduation exercises, diplomas were granted for the first time to the graduates in Theology. A good many young men have been helped to go on with their studies up to matriculation, most of whom have attended the Lutheran Mission High School at Peddapuram, while residing at Samalkot.

In 1911 the Seminary School included: (1) A Theological School with two teachers and twelve students; (2) a Training or Normal School with four teachers and forty-five students; (3) A Secondary School with four teachers and one hundred and sixty-seven students; and (4) an Elementary School with five teachers and one hundred pupils.

Establishment of High School—The Ontario and Quebec Board, having had the question of a High School before it for several years, in 1908, under advice from the Conference, sanctioned the purchase of a compound adjoining the old Mission Compound at Cocanada. It contains fifteen acres, and is in every respect a fine site for the High School and other departments of the work.

Messrs. James Ryrie and John Firstbrook, of Toronto, who visited the Mission with their wives in the spring of 1910, became deeply interested in the educational work at Samalkot, and in the plans for transferring most of it to Cocanada and raising the Literary Department to the grade of a High School. On their return to Canada, as a result of their enthusiastic ap-



The McLaurin High School

peal, the Convention, at its meeting in October, subscribed the whole of the \$25,000 required for land and buildings, and by

the middle of 1912 the High School and dormitories were completed. The High School building comprises eight class rooms and a science room and library, with a large assembly hall on the second floor. The latter is seated with folding chairs, and five of the class rooms are provided with Canadian desks. The High School, lacking the sixth form, was opened on July 1st, 1912, and in a short time all the lower forms were full. Indeed the attendance exceeded the expectation of the most sanguine, and one hundred Hindu boys had to be refused admission the first year. The equipment of the school for the three main departments of work was completed in the spring of 1913 by the transfer to Cocanada of the Training Department. The whole school has been named the McLaurin School in honor of the pioneer missionary of our Canadian Baptist Mission and the founder of our higher educational work.

The story of the erection of the beautiful McLaurin High School building and its cost in dollars is quickly told, but its cost in another way can never be measured. The first six months of 1912 saw the building brought to completion, but saw also the health of Principal H. E. Stillwell and Mrs. Stillwell undermined. As the Acting Principal, Rev. A. S. Woodburne says in his report for 1912-13: "It was a most difficult and trying task to have the superintendence of the work in the Boarding School and the Training institution in Samalkot, and at the same time the supervision of the building operations in Cocanada. It was much too great an undertaking for any one man. It is little wonder that the price paid was so large. A nervous breakdown by the heavy burden of the work, decided Mr. Stillwell to go away with Mrs. Stillwell to the home of her brother, Dr. Timpany, in the Hyderabad State. They had been there but a few days when Mrs. Stillwell was stricken low. It was not until then that it appeared how much the strain of the preceding year's heavy burdens had weakened our sister. She had no power to resist the attack of the disease against which she had hitherto battled so bravely. It was but a few days of suffering until the patient sufferer heard the call of God to higher service. Mr. Stillwell, who received this tremendous blow on the head of the attack of nervous debility, was advised to proceed on furlough immediately and left India in August. It seems a strange providence that Mr. Stillwell should not be permitted to teach a single class in the new High School building after spending himself so lavishly towards the launching of the undertaking."

On Principal Stillwell's departure for furlough, Mr. Woodburne took charge until the close of the term in December, when Rev. H. B. Cross, who had just returned from furlough, became Acting Principal. Mr. Cross continued in charge till August, 1917. From that date till January, 1920, when he proceeded on furlough, Rev. H. Dixon Smith was in charge.

Rev. R. C. Bensen then took charge and has since been appointed as permanent Principal of the School.

The work of the High School for eight years since its es-



Rev. (Capt.) R. C. Bensen



Mrs. Bensen

tablishment in Cocanada may best be traced under its several departments.

The Teacher Training Department—Excepting for a period of one year and six months, when he was filling a position elsewhere, this department has enjoyed the oversight of one of our ablest Telugu Christian teachers, Mr. T. Solomon Razu. A second assistant was engaged in 1916 to give his whole time to this department. The Model School, with an attendance of over one hundred, has served as the practising department for teachers in training. The number of teachers undergoing training is given for the past eight years as follows: 53, 63, 46, 64, 60, 80, 106, 160. Of these about one-half have been Christians. Such a body of teachers trained amid Christian surroundings, under Christian instructors must prove a factor of incalculable potency for the uplift of the children in our Telugu country.

The High School.—The High School, besides meeting the need of High School training for our Christian boys, has had as well a large enrolment of non-Christian students. The number of Christian students has varied from 120 to 180, with

a slight reduction when a number entered military service during the war. The raising of the standards at Vuyyuru, Akidu, and Samalkot has more recently lessened attendance at the High School by keeping at those schools pupils who would otherwise have taken the same work in the McLaurin High School. The total attendance in the High School proper is given for the past eight years as follows: 327, 422, 456, 399, 481, 415, 324, 360.

Mr. A. T. Palmer, B.A., a Telugu Christian from the American Baptist Mission, has for years been the efficient Head Master and an increasing number on the staff are Christians. It is especially gratifying to note the number of graduates of our own High School who are filling positions of trust. Within four years of the opening of the High School, in Cocanada four of our own students were serving on the teaching staff; two were studying in University courses; three were studying in Medical schools; and others were serving or studying elsewhere. Since that time two of our own Christians, former pupils of the school, have attained the B.A. degree. The remarks of inspecting officers have been most commendatory. Keen interest has been shown in the Bible classes, the non-Christian students in many cases appearing more eager than the Christian boys to learn, while many non-Christian students have been unstinted in their praise of the religious teaching received in the school.

Bible Courses.—Thorough courses of Bible study have been taught for men who have passed the third form and a more elementary Bible course for men not fitted to take the more thorough course. With slight variations from year to year, there has been an attendance of about twelve, almost all in the senior grade, and thus a good force of well trained men has gone forth for the work of evangelists and pastors for the village churches. But in order to give all our prospective Mission workers, whether teachers or preachers, more thorough Bible instruction and make them all more devoted and more efficient and mature in character it has been decided to make one year of the two years Bible course compulsory for all prospective Mission workers. The course of study in class is supplemented by aggressive Christian work in the city and suburbs. The Bible instruction imparted in all our schools from the beginning is thus supplemented by a year wholly devoted to Bible subjects and personal aggressive Christian work.

In addition to the one year compulsory for all prospective workers those students who seem fitted for the work of pastors in our village churches will take the second year of the course as well and take in addition Pastoral Theology and Christian Evidences. In this way there is provided as full a course as men of educational qualification equivalent to High School

entrance can assimilate, and such are the large majority of our present pastors and evangelists. But with the numerical and educational advance in the Christian community there is coming an increasing demand for, and good prospects for the supply of more highly educated and trained men to be leaders of the Christian community and pastors of the larger churches. It is fitting, therefore, to close this notice of the Bible course with the announcement that the American and Canadian Baptist Missions are with effect from July, 1920, uniting in a Theological Seminary for men of higher educational attainments. For the present, the work will be done at the American Baptist Seminary at Ramapatnam, but as soon as the money can be raised



Rev. J. B. McLaurin

and the buildings erected, the Seminary is to be located at Bezwada, a large town in the very heart of the Telugu country and the point where our own Mission territory adjoins that of the American Baptist Mission. Towards the staff for the Seminary our Mission has set apart Rev. J. B. McLaurin and one Indian worker, Mr. Chetti Bhanumurti, a graduate of the Seminary at Serampore. The amount asked of Canadian Baptists towards the new Seminary buildings is Rs. 50,000 (\$16,333).

The McLaurin Industrial Department.—The “work hour” has from the beginning been a constant feature of the life in all our Boarding Schools. All boarders are required to do manual work of some kind for an hour every day, cooking, sweeping, pounding rice, etc., etc., as required by the missionary in charge. But during 1918 carpentry was started as an occupation for the work hour for boarders at the McLaurin High School. It is wonderful to see the zest with which the boys take part in this work. It teaches the boys self-help and the dignity of manual labor, enables the Principal to become better acquainted with the boys and the sales of furniture yield a good profit, thus helping towards the upkeep of the school.

This sketch of the McLaurin High School would not be complete without notice, however brief, of the Telugu co-worker who for a whole generation of thirty years was most intimately connected with the school and with the life of all our Telugu churches, the **Rev. N. Abraham**. Mr. Abraham was unquestionably our strongest Christian leader. He was sent in the early days of the Mission by Rev. J. R. Stillwell to Serampore where he took the full theological course, in the Seminary founded by William Carey. For thirty years he gave himself unreservedly to the study and exposition of the Word of God, and his godly life, his strong, sane, consecrated personality most powerfully influenced all the teachers and preachers who have passed through the Seminary during the past thirty years of its history. It must be the prayer of every reader of these lines that in the days to come the McLaurin High School and the Union Theological Seminary may give us many more men of like lofty ideals and loyal service.

Industrial School.—For many years an Industrial School has been carried on in the Mission compound at Cocanada. Carpentry has been taught by a skilled workman and the aim has been to train the boys to greater efficiency in their work and greater independence and usefulness to their church and community. Those who have spent three or four years in the school are, as a rule, doing well, and are a real help to the community where they live. One who took the course in the school not only learned carpentry well but went out into an out village on the Tuni field and was used of God in winning about a score of the men of the village to Christ where hitherto there had never been a break.

Many graduates of the school are undertaking large building contracts.

The number has never been large, often only nine or ten, but good work has been accomplished and the products, articles of furniture or doors or windows for bungalows have been of real value, and the school has been a great convenience to missionaries or others who required work of that kind done when Hindu carpenters were not available and often not satisfactory where they were available.

Large developments are now under consideration in connection with the Mission as a whole. In the meantime the Board has approved the plan for making this school a real Industrial School with a small factory attached, and having in connection with it a school with time in it divided between literary lessons and industrial work. Two young men have been sent to the Wesleyan Mission Industrial School at Karur to be trained for work as teachers of our enlarged school.

RAMACHANDRAPURAM.

The Field.—This great and populous field lies south-west of Cocanada, embraces an area of 225 square miles, and contains a population roughly estimated at 175,000, living in 100 towns and villages. The field is an exceedingly compact one, including within its bounds the whole of the Ramachandrapuram Taluk or county, and occupies one of the finest stretches of country to be seen in all India. The soil is rich and fertile, the land flat like a prairie and well adapted for the growing of rice, the great staple of Indian diet. By a splendid system of irrigation works, the surplus waters of the majestic Godavari, which throws its mighty arm around almost half of the field before emptying itself into the Bay of Bengal, are let loose upon the fields with the result that whatever the scarcity in other parts of India, the Ramachandrapuram Taluk has always enough and to spare. As a consequence the population is increasing rapidly. Indeed in few parts of the Telugu country would one find so many large and populous villages, and so little real poverty, as in the Ramachandrapuram Taluk.

Former Workers.—Two other missions had done at least some work on what is now the Ramachandrapuram field before the Canadian Baptist Mission began to cultivate it. These were the American Evangelical Lutheran Mission, with headquarters at Rajahmundry, and the Godavari Delta Mission (Brethren) whose oldest and chief station is Narsapur. Both of these Missions, and especially the former, have Christian congregations on the field. Our missionaries have not been slow to acknowledge that the work of these two societies did, in a measure at least, prepare the way for our own. In his report for the year 1880, Rev. A. V. Timpany writes: "About double the number of baptisms of any previous year have taken place, and the outlook is more encouraging than ever before, and so we enter upon another year. Other men labored, and we are entering into their labors. Men, like the pioneers of the Societies who labored at Rajahmundry and Narsapur through long years of patient toil, broke ground and sowed seed, the harvest of which, those who come after now reap."

Mr. Timpany's Work.—Though it seems probable that the Ramachandrapuram field began to be visited right from the opening of the Cocanada station in 1874, it is not very clear just when the first converts were baptized. It is evident, however, that by 1880 a good beginning had been made, for in his report for that year, Mr. Timpany speaks of the work opening up in a new village called Mirnapad, on the Cocanada canal, about twenty-four miles from Cocanada, by the baptism

of the village teacher, along with several others, and he adds: "In Muramanda, where a good many have been baptized and others are coming, a house will be secured and a school started. At Nallur, where for a number of years one or two Christians have been living, the work has apparently taken a fresh start, some have been baptized, others are ready for baptism. During 1882 Mr. Timpany reports the completion of new chapel school-houses at two villages, in the construction of which the Christians did nobly, doing all the work and supplying much of the materials. Of the dedication service at Nallur he writes: "We had one of the best prayer meetings we ever attended since we came to this field, on the occasion of the dedication of this house. They brought their native instruments of music, and played and sang hymns and prayed until all the church members, some twenty-six, had shared in the supplications at the throne of grace. The next day was signalized by the baptism of the headman of the heathen party which was bitterly opposed to the Christians from the first." He further adds: "The Gospel has made a lodgment in four villages during the year. In all of them, we fully expect to see others come to the Lord soon." Next year, the Muramanda Christians also built a house of worship. At first, they thought to lean upon the missionary, as if expecting him to build a church for them, but they soon found out that Mr. Timpany was not the man to make paupers of them. When, however, he found them really willing to help themselves, he came to their aid. "I gave a door," he writes, "a window and Rs. 20 in cash to buy timber. The Christians did the rest, and it has been a blessing to them. The Christian women carried a lot of earth to build the walls and raise the floor. They have made the walls beautifully smooth inside and out, and whitened them with their own hands."

Mr. Craig in Charge.—After the death of Mr. Timpany in 1885, and the return of Mr. Craig to India during the same year, the latter took charge of the field, and in 1886 churches were organized at Muramanda and Nallur, the Lord's Supper observed and twelve persons baptized. Mr. Craig continued in charge till the latter part of 1888, when he handed over the field to the care of Rev. J. E. Davis.

Mr. Davis.—Mr. Davis took hold of the work with his characteristic energy, toured extensively and baptized many converts. He was not, however, long in charge of the field before the necessity of a much higher type of Christian living on the part of the native converts laid hold upon him. Like the children of Israel, especially during the early stage of their wilderness journey, the Christians in India are apt to slip back either into their old idolatry or at least into many idolatrous

practices and beliefs, unless they are carefully taught and shepherded. Living, as they do, too, in an atmosphere laden with vice and impurity, it is not to be wondered at that people whose moral distinctions are still very vague, should easily fall into gross sin and bring disgrace upon the name they profess to revere.



Rev. J. E. Davis (The Martyr Missionary)

With a view, therefore, to a revival of holy living on the part of the Christians, special services were held among the native churches, and, under Mr. Davis' powerful preaching, some wonderful transformations took place, such as are not often witnessed. Secret sins were confessed and put away, pardon was sought and vows renewed for a holier walk. Mr. Davis, too, began to press vigorously the principle of self-support in the native churches, adopting as his motto "Telugu money for Telugus and Canadian money for Canadians." As a result of a vigorous campaign along these lines, not only did the gifts of the Indian Christians greatly increase, but the lat-

ter, for the first time, really came to understand the principle of Christian stewardship.

Mr. McLeod in Charge.—In 1892, Ramachandrapuram was set apart as a separate field with Rev. A. A. McLeod in charge; Mr. Davis confining his labors to the Cocanada field proper, viz., the town of Cocanada and the territory immediately contiguous to it. Mr. and Mrs. McLeod made their first tour in September, got the lay of the land, and secured a fine building site of about four acres for a Mission Compound near Ramachandrapuram, the chief town of that region. On this site three thatched mud houses were erected, one of which was to serve as a temporary residence for the missionaries until a new bungalow could be built.

On December 31st, a watch-night service was held, attended by about 400 people, and during the last few hours of the old year, a new church was organized, with 67 charter members, and the next day, 11 persons were baptized, making, in all, 45 baptized between September 2nd and January 1st.

During 1894, Mr. McLeod's hands were full for a good portion of the year with the construction of a new Mission House, and, by the beginning of 1895, he and Mrs. McLeod were in possession of their new and beautiful home. This occurred none too soon, for already the health of both missionaries, and especially that of Mrs. McLeod, had become seriously impaired by having to live in a mud house. Their hands were greatly strengthened, and their hearts cheered by the coming of Miss Hatch to share with them the burdens of the field.

Mr. McLeod continued to press the work with great energy and success, in spite of several severe attacks of fever, until August, 1896, when after a brave but unavailing battle against increasing weakness of body, Mrs. McLeod was peremptorily ordered home by her physicians. Great was the sorrow of the Christians and heathen alike, when Mr. and Mrs. McLeod came to say farewell to the people, each vying with the other in expressions of regret at their departure from among them. Leaving India, they reached California in safety, where, for a time, Mrs. McLeod seemed to rally, but in November of that year she died peacefully at her home in Prince Edward Island, whither she asked to be taken, when the end seemed inevitable. During the early autumn of the following year Mr. McLeod returned alone to India and took charge of the Anakapalle field.

After Mr. McLeod left India, Mr. Walker had temporary charge of the field until the return of Mr. Davis in the fall of 1897, when he again assumed charge, Mr. Laflamme having taken over the Cocanada field.

During 1898, 113 days were spent on tour, and thousands heard the Word. The presence of the Holy Spirit was specially

felt, and of those who gave evidence of saving faith, 36 were baptized.

During 1899, Mr. Davis' heart was made glad by the gift of a fine mission boat from the children of the late John Harris, whose name of blessed memory the new boat bears. The old boat, after thirty years of service, had become almost worthless, and the gift of a new one was most opportune. Mr. Davis spent 120 days on tour, preached the gospel to thousands, organized a new church at Mendapet, and baptized twenty-six converts, of whom one was a leper, whose testimony Mr. Davis pronounced the brightest he had ever heard in India.

In the year 1900, a gracious revival, in answer to the agonizing prayer of the missionary, visited the Muramanda church. A wonderful work of grace, too, began among the Madigas, a caste from which, as yet, few accessions had been received, and forty of them were baptized. The following year also was a time of reaping, no less than eighty-two coming into the churches by baptism, while the missionary found a welcome everywhere, especially on the part of the caste people. During 1902 the tide of blessings rose still higher, when one hundred and twenty-five converts entered the waters of baptism, many of them passing through scenes that almost rival Pentecost.

In 1903, when Mr. Davis was looking forward to still greater results on this field, he was asked to care for the Peddapuram field also. At the same time his health began to fail so seriously that in 1904 he was compelled to leave for Canada with his family.

For the record of the shock of the announcement that his disease was none other than leprosy, of his stay in London for special treatment while his wife and family went on to Canada, of the long heroic struggle to regain his health on a farm near Norwich, Ontario, while his equally heroic wife was called away after months of intense suffering in 1910, of the last lone years at Tracadie, New Brunswick, till his heroic soul, great in labor in India, greater yet in faith-giving triumph over suffering, passed into the immediate presence of the Lord, April, 1916, —for all this and much more concerning this noble man of God, readers are referred to the autobiography of John E. Davis, published by the Canadian Baptist Foreign Mission Board.

Mr. J. R. Stillwell.—After the departure of Mr. Davis, in July, 1904, Mr. Laflamme had the oversight of the Ramachandrapuram field for a few months until Rev. J. R. Stillwell arrived in India and assumed charge of the field. From that time, with the exception of furloughs in 1912-13, when Mr. Gunn had charge, and now, 1921, when Mr. Timpany has charge, along with Samalkot, Mr. Stillwell has continued in charge of the field. For a year, however, owing to Mr. La-

flame's departure in 1905, Mr. Stillwell had to reside in Co-canada and care for that field as well as Ramachandrapuram.



Rev. J. R. Stillwell, D.D.

numbers of one thousand after allowing for losses from every cause. Not less noteworthy is the steady advance in the efficiency of the Indian staff and the liberality and evangelistic spirit of the Christians. A special feature of the field is the series of gift meetings, one in each church, preceded by a personal house to house canvass. These have been abundantly successful and marked by a constant endeavor to surpass the record of previous years. The spirit of evangelism is being thoroughly inculcated. In particular, each member is being impressed with his responsibility to win others. At a recent baptismal service sixteen candidates were presented by as many of the

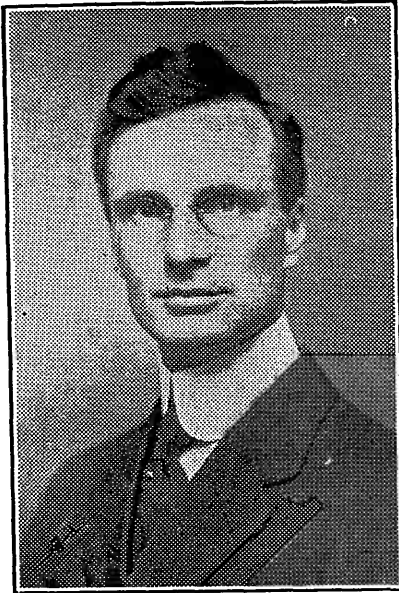
Mr. and Mrs. Stillwell had only taken up their residence in Ramachandrapuram for a few months when, in July, 1906, Mrs. Stillwell was obliged to return to Canada on account of the severe illness of their younger daughter. It was not until the beginning of 1919 that Mrs. Stillwell was free to return to India.

The years of 1906 to 1920 have been notable for the large increase in membership, and not less noteworthy for increase in the liberality, intelligence and aggressiveness of the Christian churches. During the period named, the membership has risen from 726 to 1,721, an addition in round



Mrs. J. R. Stillwell

older members who had been instrumental in winning, each his man.



Mr. A. D. Matheson



Mrs. A. D. Matheson

The steadfastness of the churches was notably exemplified in 1906 when the field was devastated by a fearful epidemic of cholera, carrying terror and death to every corner of the field. Yet such was the steadfastness of the Hindus that only two joined their Hindu neighbors in worshipping the cholera goddess and these were promptly excommunicated by their churches. Even in cases where converts have lapsed, many have been restored. In one village, where the membership all turned back, a few years previously, ten days' special effort resulted in the restoration of all but one.

The *esprit de corps* of the Christians was greatly promoted by the visit of Messrs. Firstbrook and Ryrie and their wives in 1910. A company of one thousand Christians and their friends from all over the field gathered in Ramachandrapuram to welcome the visitors.

WORK FOR WOMEN AND CHILDREN.

Work for the women and children of the Ramachandrapuram field was opened up by Miss Hatch in 1895. She found the women of the Kamma caste much interested and many of them and also of the Kapu women welcomed the Bible women into their homes and listened to them gladly. In 1898, she

opened a Sunday School for caste girls, and soon afterwards, a day school, which was called the Cockshutt Girls' School, after a warm friend in Brantford, Canada, who was a generous

supporter of the work. During Miss Hatch's absence on furlough in 1902-1903, Miss Gertrude W. Hulet, M.D., was in charge. The interest among the caste women continued to grow. Miss Hatch was in charge again in 1904. Early in 1907, two caste women were baptized together at Ramachandrapuram. One of them was a Kapu widow of Mendapet, called Narsamma. At the dedication of the little chapel there, she entertained nearly two hundred Christians who had come as delegates from other churches of the field; giving them a meal of curry and rice. The other one



Miss S. I. Hatch

baptized was a blind woman, a Kamma widow, named Mavolamma, from another village. As they came out of the water their faces shone with a new joy.

A compound of an acre and a quarter for the ladies was secured in 1907, adjoining the Mission Compound, and a bungalow was erected under the supervision of Mr. Stillwell. Miss Hatch moved in on June 19th, 1908, and on July 30th she had the joy of welcoming Miss L. M. Jones to Ramachandrapuram and the new home. From that time till the present, Miss Hatch and Miss Jones have been associated in the work at Ramachandrapuram, with Miss Ruth Philpott and Miss Georgina McGill, B.A., serving for shorter periods during the furloughs of Miss Hatch or Miss Jones.



Miss L. M. Jones

In October, 1909, the Rajah of Ramachandrapuram handed over his school for caste girls to the Mission. Although some girls left because of the change, most of them

had returned by the end of the year. Three years later this school was combined with the Cockshutt Girls' School under the name "The Rajah Cockshutt Girls' School." At the prize distribution fifty Indian ladies were present.

Three caste women were baptized in 1909. These were an old Sudra lady, the head of a large family of sixty, including great-grandchildren, a Kamma widow and a Brahman woman.

On her return from Canada for the fourth time in 1912, Miss Hatch had a most enthusiastic welcome. She rejoiced over some new converts among the caste women but missed Mavolamma and Narsamma who had both died just before her return.

The years from 1912 to 1920 have been very busy and fruitful along varied lines of work. The evangelistic school work has been greatly strengthened by the appointment of an evangelist to give all his time to work among the children. Through the medical work and this work among the children a door of entrance has been found for the Gospel even into that centre of Hindu bigotry and superstition, Kotapalle. Four have been baptized amid much fear and trembling not knowing what might befall them. Supervision of the Bible teaching done by the Bible women and examination of the women taught by them, has involved much labor. For instance, on one occasion, Miss Jones reports the examination of 280 women in Bible stories, recitation and singing. The training school for Bible women begun in 1916, with M. Manikyam as a helper, is the beginning of a work which will meet a long felt want, and already it has sent out workers to Tuni, Parlakimedi and elsewhere. The Caste Girls' Schools have continued their good work among Hindu girls with an attendance of about 120, and the lace industry has been a help to many, and has provided a means of living for over sixty and is used as another agency for the dissemination of the Word.

The year 1919 marked the completion of 25 years of service by Miss Hatch at Ramachandrapuram. In that time she had seen the number of Bible women rise from one to twenty, and the number of caste homes regularly visited increase from none at all to 950. Thus apart altogether from the Leper Work, which will be treated separately, Miss Hatch is able with deepest gratitude to God to report "progress all along the line."

The Ramachandrapuram Leper Home.—In 1898, Miss Hatch discovered that a servant who carried water and washed dishes was a leper. Soon afterwards Mr. Davis the missionary in charge suggested that she should open an asylum for people afflicted with this disease. Facts concerning the great need for work of this kind were made known in Canada and someone was

moved to send \$130. A Committee was appointed by Conference to advise with Miss Hatch, and, in 1899 a site of two acres about a mile from the Mission Compound was purchased. In 1900 some dormitories were erected and twenty-five persons were received. Early in 1901, five of these were baptized on profession of their faith.

The Lord raised up assistants who seem specially qualified for this work. Pastor S. David devoted himself most unreservedly to the spiritual needs of the lepers until his lamented death in 1914. Mr. D. L. Joshee took a course at the Medical School at Agra and has devoted his fine abilities to the medical work for the lepers besides carrying on a large practice in the town. Mr. Joshee has proved himself a most trustworthy and capable helper serving as treasurer for the church and holding a position of special trust as a member of the Taluk Board.

In the absence of Miss Hatch on her present furlough Mr. Joshee is acting superintendent of the Leper Home. His wife who is a well-educated and very talented Christian woman is a most valued helper in every good work.

The money needed for the purchase of land and the erection of buildings was promptly provided. On the original two acres of land there were four buildings erected with seventeen rooms, also a chapel and a home for the pastor, built chiefly by Mrs. Kellock, of Perth, Ontario, and named in memory of her husband, "The Dr. Kellock Home." A second home was built on half an acre, close to the town. It cost about \$700 and is for the untainted children of lepers. This was given by the Sunday School teachers of Great Britain, in memory of Dr. Philips, the first Secretary of the India Sunday School Union. The third Home, on three acres of land, near the Dr. Kellock Home, with a handsome memorial building, was given by Mrs. Albert Boulter, of Fort Coulangue, Quebec, in memory of her husband. This is reserved for women. Money for the support of the lepers has also been supplied. The Mission to Lepers with headquarters in Edinburgh, Scotland, has provided about two-thirds, while the rest has come from friends in India and Canada.

Observation wards have been built from funds supplied by the District Board and dormitories for untainted boys named "Peace Lodge" because opened about the time when peace was declared after the great war. Quarters for the pastor in charge and a new dispensary are also added to the equipment of the Homes.

The work among the lepers has always made a powerful appeal to the Hindu people, many giving to this work who will not think of giving to ordinary religious work. A beautiful scene was witnessed when a high caste widow called the whole leper community to her own home, had them seated on her

grounds, and had them served by her own brothers and other caste men with a most sumptuous dinner.

The number of lepers in the home has usually been about 100 and the total number received up to 1920 has been about 1000. Every year a goodly number of the lepers are brought to faith in Jesus Christ. The total number thus brought to Christ and baptized is 355. Their lives are a bright testimony to the genuineness of their faith. They are most diligent Bible students, several of them taking 100% in the All-India S. S. examination. They have received all that is worth while through the kindness of others but they are learning not less the greater blessedness of giving. They are most generous givers out of their slender allowance and, during the war, when some woollen mufflers were sent for their comfort they asked that they might be sent to the soldiers instead.

After the death of Pastor David, as no suitable man has been found to succeed to the pastorate, Mr. Joshee has had heavier burdens than ever, as the pastoral care of the lepers has very largely devolved upon him.

Miss Hatch's work for the lepers received fitting recognition from the King-Emperor through the Government of India when she was awarded the Kaiser-i-Hind medal in silver in 1910 and yet again in gold in 1918.

SAMALKOT (Formerly Peddapuram).

The Field.—The Samalkot field is very extensive, embracing parts of the Peddapuram and Rajahmundry Taluks. It covers an area of 300 square miles, with an estimated population of 100,000. A few miles inland rise the Eastern Gaunts, which break up the country into hill and valley, with not a little jungle in many places, still heavily wooded, and more or less infested with wild beasts. Owing, however, to the increasing value of land, and the pressure of the population in the older parts, even the jungles are slowly, but surely, being transformed into cultivated land, in spite of the deadly fever and wild beasts that have so long held sway in them. Although the people are on the whole fairly well off, yet there are thousands, especially in the rougher parts of the country, who are almost always on the edge of starvation. Since the opening of the station, several severe famines have visited the fields, causing a great deal of suffering and many deaths.

In his report for the year 1878, Rev. John McLaurin speaks of making a tour during February and March to the north-west of Cocanada, mostly over new ground. After the coming of Rev. A. V. Timpany, to Cocanada other visits to the field were made, and, in 1880, he reports the completion of a good school-house of Samalkot, on land given partly by the Government and partly by the Rajah of Pithapuram, with Ellen, the Bible woman, as teacher. It was not, however, until 1882 that the first converts from what is now the Samalkot field were baptized. In his report for that year, Mr. Timpany writes: "Two men from the region north-west of Samalkot were baptized toward the close of the year. They are the first from this region. Often have we longed for a break in the unbroken heathenism in that direction. The movement promises to grow into a good work there."

That Mr. Timpany's expectations were soon to be realized, we learn from his report for 1882, when he says: "North of Rajahmundry, some twenty miles, in and about Gokaram, there are now more than twenty baptized believers. The chief agent in this work has been a trader, whose people lived on my old Ramapatnam field. He has lived for years in the neighborhood of the Rumpa country, and knows the people well. I baptized this man in June and three others, who came with him to Cocanada for the purpose of being baptized. In October I made a trip to Gokaram and baptized fourteen more. There are a number also who were baptized in Ongole by Dr. Clough or his assistant. A young man from the south along with his wife have joined us, sent by Dr. Clough. In another direction, thirty miles north of Cocanada, at Lingamparti, near Yeleshavaram, we have a school

and some eighteen converts, who were baptized at one time in October. These converts have secured a site for a school-house, which they are now getting materials to build."

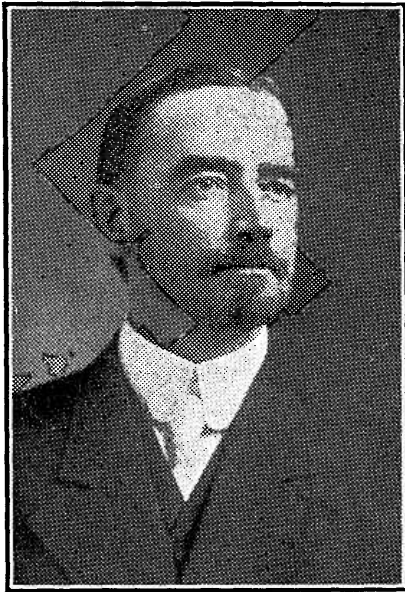
After the death of Mr. Timpany, in 1885, Rev. G. F. Currie, on his return to India, assumed charge of the North Cocanada field, in addition to his own station, Tuni. He made an extensive tour, occupying about thirty days, covering much of the ground over which Mr. Timpany had previously travelled. Six converts were baptized and many hopeful indications noted. Of the work of the preachers on the field he writes: "Four preachers, B. David, S. Venkataswami, M. Gurayya and G. Zechariah are employed in this district. They all appear to be doing faithful work, and good results may be expected from their efforts. Opposition is encountered in various forms, and much faith and patience are required by the native preachers as well as by the missionary. The death of Mr. Timpany has undoubtedly hindered the progress of the work. His stimulating influence has been missed by the native evangelists, and some from among the heathen, who were looking forward to an open acceptance of Christianity, have been discouraged and deterred from making a profession by his unexpected removal."

After the death of Mr. Currie in 1886, Mr. Craig was in temporary charge for nine months, and then the care of the field, along with that of Tuni, fell to Rev. J. R. Stillwell.

By 1887 the total membership had reached 90. During the year twenty-one were added by baptism, and two men,—S. Venkataswami and M. Jagganaikulu were ordained as pastors; the former taking the oversight of the church at Geddnapalle, and the other that at Gokaram. During 1888, in spite of many discouragements resulting from persecution of the Christians and other hindrances to the work, 42 converts were baptized, and the membership on the field rose to 132. After taking full charge of the Seminary, Mr. Stillwell handed over the field to the Cocanada missionary, Rev. J. E. Davis, who continued in charge two years and a half. Mr. Davis made many tours over the country and baptized a considerable number of converts, but his hands were so full with the care of the Cocanada and Ramachandrapuram fields that he was unable to give the needy field all the attention it required.

Opening of Station. Mr. J. A. K. Walker.—In 1889 or 1890, the Board sanctioned the opening of a new Mission station at Peddapuram. After the usual delays a site for a Mission House was secured and a bungalow built, under the supervision of Mr. Stillwell, and in August, 1891, Rev. J. A. K. Walker and his wife entered upon the work at Peddapuram. More land for the compound was secured and several much-needed outbuildings erected. A school was opened under

Mrs. Walker's care, for want of a better place, on the front verandah of the bungalow, and a good deal of touring done,



The Late Rev. J. A. K. Walker

besides much public preaching in the streets of Peddapuram, especially on market days. Though in some places there was considerable opposition, yet, in most cases, a respectful hearing was obtained, especially in new villages, where the Gospel had not been preached before.

During the first two years, not many were added by baptism, but in 1893 the number thus admitted to the churches was 33, and in 1894 there were 64. The growth of the work, especially in the new villages, stirred up a good deal of persecution. Mr. Walker had no less than eight cases in court at one time, on behalf of his persecuted Christians. In the

end these persecutions turned out rather unto the furtherance of the Gospel; while the steadfastness of the Christians greatly excited his admiration and strengthened his confidence. As evidence of the faith of those baptized he writes: "Some of those baptized were mothers, with nursing children in their arms, who had walked twenty-seven miles to receive the ordinance and departed again by moonlight to escape, if possible, the fierce heat of the sun." Of the outlook on the field he adds: "The cry is coming up from all parts of the field for preachers and teachers and applications from many new villages are coming in for baptism. I could receive a great many more, had I only the helpers and the means to receive and care for them. Truly the field seems to be stretching forth its hands to the living God."

When Mr. Garside left, in 1894, Tunni was placed under Mr. Walker's care, and when Mr. McLeod left in 1896, Ramachandrapuram was added. The latter year was a peculiarly trying time, for during part of the year, the care of both these fields was resting on Mr. Walker. In addition to this, famine began to make its appearance, with the horrors that accompany it. Great care had to be exercised, in times like these, in the reception of candidates for baptism. Nevertheless, after the

usual careful testing, 70 were added by baptism. The Boys' Boarding School, founded in 1894, had a good year, a new chapel in the Mission compound was dedicated, and an extension to the Mission House made for the accommodation of a new lady missionary, who, in the person of Miss C. M. McLeod, took up her residence in July, 1897.

The famine which began to make itself felt in 1896, continued its fearful ravages during 1897. Hundreds of emaciated, tottering skeletons besieged the Mission House daily, especially during the hot season crying piteously for food. Fortunately, through the generosity of kind Canadian friends, our missionaries were able to relieve very much distress and save many lives. The rains began in June, however, and the cholera broke out with awful virulence, carrying off Christians and heathen alike. It entered even the Mission compound and attacked five in the Boys' Boarding School, of whom two died. It is needless to say that the famine and cholera partly demoralized the work in the field, with the result that only 47 were added by baptism, though many more applicants were refused, owing to the danger of baptizing people during the distribution of famine relief.

Worn out with the labors of over eight years in India, Mr. and Mrs. Walker returned to Canada during the spring of 1898, leaving the care of the field to Mr. Craig and Miss McLeod. Mr. Craig spent, during the year, seventy-five days on tour and received by baptism twenty-two. Mr. Craig continued in charge till the return of Mr. Walker in the end of 1899. Thirty-four were baptized during that year, so that by the beginning of 1900, the membership of the field had reached 326. The Boys' Boarding School was removed to Samalkot, when Mr. and Mrs. Craig went and it became part of the Seminary.

Mr. Walker continued to prosecute his work with his accustomed vigor and success during 1901, but, early in 1902, he was attacked by a very malignant type of malarial fever. Hoping that a little change of air, together with proper medical treatment, would suffice to eradicate the fever, he went to Kodaikanal, a sanitarium in South India, but here he gradually grew worse so that a journey to Switzerland and finally to Canada, became necessary.

After Mr. Walker's departure, Mr. Craig met the workers in the monthly meetings for some time, but in 1903, Mr. Davis took charge of the field, and spent sixty-four days on tour. In February, 1904, also he made a tour of the field. During the latter part of this year Mr. Craig met the workers and received reports of the work done. Mr. and Mrs. Scott resided in the Mission House while learning Telugu, and helped in various ways. About this time the eastern part of the field became part of the Pithapuram field. In 1905, Dr. and Mrs.

Woodburne were in charge but enteric fever laid Dr. Woodburne aside from March till August.

Mr. McLeod.—Toward the end of the year, another change was made, when Dr. and Mrs. Woodburne were transferred to Yellamanehili and Mr. and Mrs. McLeod took charge. These experienced missionaries came to the work refreshed by a visit to Canada, and devoted themselves to it very heartily. Mr. McLeod added to the report for 1905 these words of cheer: "The outlook all over the field is encouragingly hopeful. From the time we began touring, early in November, until the end of the year, we baptized 44 converts in eleven villages, in three of which these were the first Christians." In 1906 there was great distress. Famine was followed by cholera, and toward the end of the year, there was a very severe epidemic of fever. However, the death rate among the Christians, was but a fraction of that among the heathen. Converts were baptized in nine new villages and increasing interest was manifest among the Sudras.

In 1908 two new churches were organized. In April, Mr. McLeod held at Peddapuram, as an experiment, what he called a field rally. It gave instruction, inspiration, courage and a wider outlook to the Christians who attended, and they were present in large numbers from every section of the field. Two days and a half were enthusiastically devoted to worship, Bible study and Christian fellowship. On the last day there was a singing contest. The Christians who participated insisted on calling it a festival."

In the report for 1909, Mr. McLeod says: "The growth in spiritual strength is very real, and is due to the emphasis placed during the past few years upon teaching the Word of God, instead of preaching about it. Mrs. McLeod in a special effort to get the Christian women to learn selected portions of the Word, has, during the year, had the privilege of listening to nearly 250 women and girls recite, some one, some two, some three of the Scripture lessons previously assigned." Women who could read were encouraged by the promise of a cloth, to help the others to memorize the lessons. Owing to Mr. McLeod's failing health, he and Mrs. McLeod left for Canada in March, 1911. During the years of their superintendence, the work entered many new villages, the membership rose from 345 to 902, the village schools increased from five with seventy pupils to fourteen with 321, and the Sunday Schools from nine with 104 scholars, to forty-two with 647 scholars.

Mr. C. L. Timpany.—Rev. C. L. and Mrs. Timpany succeeded Mr. and Mrs. McLeod in the care of the field and have continued in charge ever since excepting during their furlough in 1916-17, when Rev. D. A. Gunn was in charge, and they have

been carrying on a most strenuous and successful work on this exceedingly difficult field. Theirs was a heavy responsibility for new missionaries to assume and the burden was made heavier by the fact that one of the Lutheran missionaries had begun work in several villages where some had already been baptized by us, and this in spite of a general agreement between the two Missions. A meeting was arranged in February, 1912, which lasted for three days, and a detailed agreement respecting the work of the Lutheran Mission was signed by the representatives of both Missions. One article of the agreement was that our Mission should sell its property at Peddapuram to the Lutheran Mission. The transfer



Rev. C. L. Timpany

was made in October of that year. Previously to this, Mr. and Mrs. Timpany and Miss McLeod had removed to Samalkot, three miles distant, the Mission House there having been vacated by Rev. H. E. and Mrs. Stillwell on their removal to Coeanada.

From this time the populous town of Samalkot, together with the old Peddapuram field, make up what is now known as the Samalkot field. Situated as it is on the railway, it is most convenient as a residence for the missionary but, owing to its position in one corner of a very extensive field, long and toilsome journeys are necessary in order to visit the eight church centres out over the field. One of these, Gokaram, is about forty miles distant by road from Samalkot. It is no light task, either, for the workers to make the long journey to Samalkot to attend the monthly meetings.

The field sustained a severe loss in 1913, by the death of several workers, notably S. Venkataswami, an experienced and most valued preacher and the only ordained pastor on the field. The educational standing of most of the workers on this field has

been comparatively low but a good deal of earnest work has been done in the face of many difficulties, and the educational standing of the staff is little by little, improving by the addition of better trained workers.

During the war, prices of most of the necessaries of life rose so high as to be practically prohibitive. Added to this, famine conditions for some time accentuated the distress on large parts of the field. In some cases the entire Christian community from a village had to leave their homes and go to distant places in search of work and food. Village school work has to contend with the poverty of the parents who take their children out of school and send them to gather sticks of firewood or grass to earn a pittance towards the support of the family. But, through all, the Word of the Lord has run and been glorified. The crowning feature of the large ingatherings has been the break among the Malas. Hitherto the Christians had come almost exclusively from the Madigas. But, in 1918, there came a decisive break among the Malas, nearly one hundred of these from fifteen villages being baptized during the year. The baptisms for the years from 1913 to 1920 have been as follows:—69, 82, 35, 46, 98, 57, 139, and 107, and the membership has risen to 1158.

WORK FOR WOMEN AND CHILDREN.

Miss Charlotte M. McLeod was the pioneer lady missionary on the Samalkot field. She took charge in July 1897 and, with



MISS C. M. McLeod

the exception of her furloughs in 1904-5 and 1913-4, when Miss Selman and Miss Philpott, respectively were in charge, she has continued in this work giving herself most unsparingly to the task of evangelizing the women and children of this vast territory. Long and laborious have been the tours undertaken by oxcart or bicycle or on foot to bear the Gospel message to all parts of this difficult field.

Helpers have been few. At first there was only one Bible woman and she lived in a distant part of the field and could not read. The next year Mahalakshmi, a Bible woman residing in Peddapuram was enlisted in the work,

also Mrs. Craig's ayah, Ellamma. A Rajah caste woman, Say-

amma, began attending the services regularly with her grand-nephew and she was baptized at the end of 1899. She was able to read the Bible herself and learned much besides from having her young relative read aloud from the New Testament every night. She, too, became a good helper. Four years later, a Kapu (Farmer) caste woman from Pithapuram came out from caste and became a useful helper.

A special feature of Miss Selman's work during Miss McLeod's furlough was the commencement of a number of Sunday Schools for caste children and children's classes on week days.

On her return from furlough, Miss McLeod was for the first time welcomed to several Brahman houses and a few Kotami houses while many of the Sudra women listened eagerly to the message and a good number learned some hymns and regular Bible lessons. Eight children's classes were conducted at Peddapuram chiefly for girls. These classes continued to be a joy to the missionary.

The year 1909 was marked by a good increase in the number of Bible women, and, within a year, there were four out-stations in the field and four at work in Peddapuram. By 1917 the numbers were five and five respectively.

The removal of our station in 1912 from Peddapuram to Samalkot involved leaving our work in Peddapuram town to the Lutherans. This was a source of great grief to Miss McLeod but the larger openings among the children and caste women in Samalkot during her furlough when Miss Philpott was in charge were a compensating advantage. But Miss Philpott was obliged to give up this work in March and left for furlough. The burden of the work then fell on Miss Edna Corning, in addition to the care of the Boys' Boarding School. Only a little over a year later, in August 1915, Miss Corning was taken ill and then to Miss McLeod fell the task of caring for the Boarding School along with her own regular work and this continued till Miss Janet F. Robinson arrived in December and took charge of the Boarding School.

The years from 1915 till 1920 have been full of busy but uneventful labors on the part of Miss McLeod. Every year between 70 and 80 days were spent on tour and many hundreds brought within sound of the Gospel message. A heroic effort was made by Miss McLeod in the fall of 1919 to repeat the strenuous work of previous years but repeated attacks of malignant malarial fever compelled her to discontinue touring and limit herself to such work as strength permitted at Samalkot or in Pithapuram, where several months were spent in Dr. Allyn's care.

• THE CENTRAL BOYS' BOARDING SCHOOL

In the earlier days of the Mission, Boarding Schools were established in Ramachandrapuram, Peddapuram, Tuni, and Yel-

lamanchili. Later, the Yellamanchili school was merged in that at Tuni which served the Tuni, Yellamanchili, and Narsapatnam fields. These schools did a work of inestimable value and the policy of having boarding schools on each of these several fields undoubtedly had certain advantages in enabling the field missionary to become more fully acquainted with his prospective helpers, but economy and the possibility of more thorough educational efficiency led to the merging of the more localized schools in one large central school at Samalkot. From the year 1911 this school has served as the Elementary Boarding School for the Ramachandrapuram, North and South Cocanada, Samalkot, Pithapuram, Tuni, Yellamauchili, and Narsapatnam fields.

At first this Central Boarding School was under the supervision of the Principal of the Seminary but after the transfer of the McLaurin High School to Cocanada, Miss Edna Corning was placed in charge of the Boarding School in the beginning of 1913.

Miss Corning.—The total number on the roll at this time was 87 of whom 65 were boarders, and classes up to the fourth standard were taught. In 1914, the number had risen to 120 and 83 respectively. The day pupils included 7 Hindus and 15 Mohammedans. About the middle of the term 13 of these were suddenly taken away and sent to a Mohammedan school in the town. It appears that the boys had been talking at home about their Bible lessons and the parents were afraid they would become Christians. Only a few weeks later, however, a large party of men from these families visited the school and examined the work most carefully. As a result they begged



Late Miss Edna Corning

that the boys might be permitted to return, as their own school could not compare with ours in any way. All of these boys made high marks in their Bible examinations. In regard to all the examination results, physical training and Christian activity the school had a most successful year, and eighteen of the boys were baptized.

The year 1915 witnessed still further growth. Seventeen boys were baptized and by giving a small portion of their allowance of rice every day the boys contributed to the pastor's salary and the Bible Society a total of Rs. 45 (15.)

But the school and the whole Mission sustained a heavy loss on September 3rd when Miss Corning was called away from her strenuous service in the school and Mission. Miss McLeod then cared for the school until the arrival of Miss Robinson in December.

Miss Robinson.—Conditions called for the enforcement of thorough and rigid discipline in the school. Urgent repairs to the dormitories were also necessary, but owing to lack of funds, it was not possible to supply this need till July, 1916.

The school has witnessed a steady advance during the past five years. Beginning with July 1917, when a fifth standard was added, the school added one standard each year until now, 1921, when there are eight standards or classes and the school enjoys the standing of a complete Higher Elementary School from which pupils are qualified to proceed to High School work. This has called for additional and more highly qualified teachers till the staff now numbers

the missionary and nine Telugu teachers, of whom the Head Master and the first three assistants are matriculants. The total number of pupils received into the boarding department in 1920 was 175, while the day pupils numbered 50, representing Christians, Mohammedans and Hindus.

In the history of our central boarding school thus summarized, we find the words **equipment** and **opportunity** writ large, and all our readers will surely join in the prayer and ideal for the school expressed by Miss Robinson in her latest report: "Our teachers have been educationally all that the school code required, and have been punctual and almost perfect in attendance. However, we long for more of the spirit of real service, with the idea of the development and ultimate good of the pupils. All who are interested in this school, please join us in prayer for the conversion and consecration of our whole staff, that the Spirit of God may work mightily upon and through us."

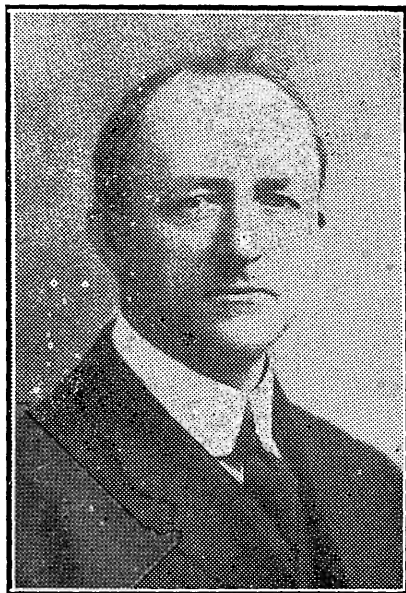


Miss J. F. Robinson

PITHAPURAM.

The Field.—Pithapuram is a busy, populous town of some 15,000 inhabitants and is situated about ten miles north of Cocanada. Like its neighbors, Samalkot to the west and Tuni to the east, it is situated on the railway line which connects Madras and Calcutta. It is the residence of a Rajah or extensive land owner, and is regarded by the Hindus as one of the sacred cities in India.

Opening of Work. Dr. Smith.—The suitability of Pithapuram as a centre for medical work was long felt, and, from 1891 efforts were put forth to secure the necessary land but



Dr. E. G. Smith



Mrs. E. G. Smith

without success owing apparently to organized and most determined opposition in the town. At length, in 1901, on Mr. Walker's invitation, Dr. Smith spent several days there and treated 50 patients daily while twice as many relatives and friends of patients heard the Gospel. Soon afterwards, a young man stated to Mr. Walker that he knew a man who would sell some land. The medical work had been used to open the eyes of the owner of the land to the advantage of having a missionary among them. Thus the Lord opened up the way and the land was bought and Dr. Smith was authorized

by the Board to appeal for help in opening medical work at this place. In 1904, Pithapuram and more than forty villages around it were constituted a new field. The station and most of the villages had belonged to the Peddapuram field, while the rest belonged to Tuni. The population of the new field is estimated at about 70,000.

Two sisters in Canada were led to provide \$1,500 for a hospital, with several wards. The corner-stone was laid by Mrs. Craig on March 11th, 1905. Next year the building was completed and named "Bethesda Hospital." A Mission bungalow was completed in December, 1907, and Dr. Smith moved in with his family from Cocanada, where he had been residing for two years. Maternity wards were erected and opened for use in 1908; the money for this building, as well as a large share of the cost of the bungalow, being provided by those who gave the money for the hospital.

In 1909, there were 3,503 out-patients and 202 in-patients. Dr. and Mrs. Smith were gladdened by the coming of Miss G. Brownlow North, who had received her training as a nurse in the Mission Hospital, Guntur. This year, the Churchill Memorial Gosha Wards were built, and Dewan Bahadur D. Seshagiri Row Garu gave Rs. 1000 for another ward. Money for the Missionary Wards was given by one of the ladies who furnished the money for the hospital. This building was formally opened by Mrs. John Firstbrook in March, 1910, when Mrs. Churchill also opened the wards built by her, and Mrs. James Ryrie laid the corner stone of the ward, for which the donation of Rs. 1000 was received.

Shortly afterwards Dr. and Mrs. Smith left on furlough, and a farewell meeting was held, at which Hindus of all classes expressed their high appreciation of the work done by the missionaries. During their absence the burden of the medical work fell on Dr. Jessie M. Allyn.

In January, 1912, Dr. and Mrs. Smith returned to Pithapuram from furlough and found themselves hard pressed with work. There were no less than 392 in-patients and 6,000 out-patients and a total of 12,000 treatments. The following year saw the opening of a dispensary in the town and, by 1915, two dispensaries were opened in large villages at a distance from Pithapuram, while the number of in-patients at the hospital rose to 600 and the number of out-patients to 9,000, the number of treatments reaching 14,000. Successive years have seen these numbers well maintained, and at times exceeded.

After Miss North went to assist Dr. Allyn at the Women's Hospital, a most valued helper was found in Mrs. L. de Carteret, a Baptist lady from New Zealand, who had long experience in India as a missionary and a nurse. More recently Miss Lottie Sanford, daughter of our veteran missionary, Dr. Sanford, has been rendering valuable service as a nurse.

In 1917, Dr. and Mrs. Smith went on furlough, and the work was cared for in their absence by Dr. Harold A. and Mrs. Wolverton, until Dr. Smith and Mrs. Smith returned in January, 1920.

Among the special features of this period was the influenza epidemic of 1918, when the hospital was overcrowded with patients suffering from the disease. In nearly every case the health of the patients was restored though the scourge wrought terrible havoc throughout the length and breadth of India.

Evangelistic work has ever gone hand in hand with the medical work. Not only is the Gospel message brought home by act and word to the patients, but the relatives and friends of the patients—sometimes numbering as many as twenty-three with one patient, having listened attentively to the Gospel. Many have been won for Christ, and a friendly attitude toward the Gospel has been secured in cases innumerable throughout our Mission territory.

It is an easy step to turn to the evangelistic, educational and colportage work on this field.

Colportage work has been steadily pressed by sales of Scriptures and tracts all over the field and especially at the railway station. Through the kindness of many friends, especially of Miss Emma Latch, of Toronto and the Upper Canada Tract Society, a Reading Room in the town has been kept supplied with magazines and good Christian papers, and High School students, guards and other officers on the railway have been supplied with much valued papers. The influence of such a steady stream of good Christian literature cannot be fully traced and measured, but from time to time the proofs of its power come to light. A Brahman patient told Dr. Smith that her father had told his relatives around his deathbed that he was believing in Christ as a result of reading a Bible purchased some months ago.

The **village school** work has labored under severe handicaps. On the one hand, lack of a sufficient number of teachers and school buildings has prevented the missionary from taking advantage of many promising openings. On the other hand, the poverty of the people leads them to take their children out of school to herd cattle and goats or work in the fields and thus help eke out the scanty family income. But, notwithstanding these hindrances, good progress has been made, many converts have been won, and twenty day schools with an enrolment of 350 are doing their steady effective work. Evangelistic school work is also carried on with encouraging results, and it is good to hear children at their daily work singing Christian hymns in place of the vile Hindu songs which formerly polluted their minds.

The evangelistic work on the field has been carried on as well as the utterly inadequate staff would admit of, and the work has been crowned with abundant success. The membership of the church in 1904, when Pithapuram was constituted a separate field, was 40. Accessions by baptism have included V. V. Ramanayya, a Brahman contractor, and, later, his wife and son, also another Brahman, Mr. Kotandaramayya, who had formerly been a magistrate, and after his conversion, he proved a most useful helper in connection with the "RAVI." Baptisms in the past eight years have totalled exactly 200, the past year being the best of all with 47, and the present membership of the church has risen to 297.

The present staff consists of six evangelists, 1 colporteur, 3 Bible women, 3 male and 3 female teachers, and 14 medical assistants of various grades from ward ayahs up to a Sub-Assistant Surgeon.

WORK FOR WOMEN AND CHILDREN.

Prior to 1910, when Dr. Jessie M. Allyn took up her residence in Pithapuram, the women's work on the Pithapuram



Dr. Jessie M. Allyn



Dr. Jessie Lindlay

field had been cared for by the lady missionaries in Peddapuram and Tuni. Dr. Allyn's work was especially for women and children, but owing to the departure of Dr. and Mrs. Smith on furlough in March of that year, the care of all the medical work fell to her until the return of Dr. Smith at the beginning of 1912.

In October 1910 a son and heir was born to the young Rajah and Dr. Allyn was in attendance on the Rani. To show their appreciation of her services, and also of her work for the women of Pithapuram, they gave her Rs. 10,000 (\$3,333) for her work, to be spent in the erection of a Dispensary and Wards for women and a Home for nurses. In 1911, the latter was finished and on December 4th was opened in the presence of the Rani by Mrs. Sathianadhan, M.A., an Indian Christian lady. About 150 zenena women were present at the ceremony.

The Dispensary and Hospital for women and children were begun this year, and the money was given by Mr. and Mrs. Norton, of Vancouver for a ladies' bungalow.

The services of Miss North were a great help in lightening the heavy burdens borne by Dr. Allyn during the two years Dr. and Mrs. Smith were on furlough. In January 1912, Dr. Allyn and Miss North were in attendance on the Rani when a daughter was born. A choultry, or stopping place for the friends of patients, has been built by the Rani, near the two hospitals, at a cost of Rs. 10,000, which may be regarded in part as a mark of appreciation for services rendered when the baby girl arrived.

In March 1912, Dr. Allyn fell ill, and on the invitation of the Women's Board of Ontario West, she left for Canada, her travelling expenses being provided privately. When she returned in December, her sister, Miss Laura C. Allyn, accompanied her. Meantime under Dr. Smith's supervision, the Ladies' Bungalow had been almost completed.



Miss Laura C. Allyn

The year 1913 was a busy one with 446 in-patients, 230 operations, 602 calls to houses, and 6,040 treatments. Although the work was too heavy for one woman, Miss North continued to superintend the nursing in both hospitals, until July 1914, after which her work was limited to the women's hospital only.

The Training School for nurses did good work, seven, representing as many fields, being in attendance.

The opening of the Durbar Memorial Choultry for the use of friends of patients was the outstanding event of February 1914.

The accommodation in the Women's Hospital soon proved insufficient for the growing work and it was decided to ask the Rani to aid us again. Rs. 20,000 or double the amount of the original gift was asked, yet she most readily gave this large sum and this was used to add an extension for surgical work, seven Wards and five private Wards for caste women.

Dr. Allyn left for her regular furlough in March 1917 and Dr. Marjory I. Cameron, who had already been residing at Pithapuram studying the language, took charge of the work till the return of Dr. Allyn at the end of 1918. So heavy were the demands of the work that it was hoped Dr. Cameron might remain as Dr. Allyn's associate but the demands of the work in Chicaole made necessary Dr. Cameron's transfer to that field.

After her return, Dr. Allyn had ten nurses in the nurses' Training School. Applications for admission were becoming more frequent and girls of better education were presenting themselves.

In view of the crass ignorance of midwives and the consequent suffering to mothers and mortality among infants, special efforts were made to promote maternal and child welfare by conducting weekly classes for midwives. All midwives within a radius of three miles were ordered to attend and their expenses met by the Government. But the struggle against ignorance and evil customs seemed to make it almost a hopeless task.

A notable addition to the plant is being made by the supply of Missionary Wards while the gift of a motor car which has been fitted out with medicines serves as a touring dispensary, besides wonderfully economizing the missionary's time in visits to out-patients.

The evangelistic work among women and children on the Pithapuram field calls loudly for a lady missionary to devote to it her whole time. So far as possible the medical ladies have endeavored to press this work. "Everywhere," Dr. Allyn writes, "the doors open to our medical work which would surely bear much fruit. During the year, we have had some 550 calls into the houses of our patients. What doors open for the zenana lady!"

TUNI.

The Field.—The second station to be opened in connection with the Ontario and Quebec Mission in India was at Tuni, a town of some 9,000 inhabitants situated about forty miles north-east of Cocanada, on the line of the railway which connects Madras and Calcutta. The town is located on the banks of the Tuni river, which, rising far back among the Eastern Ghauts, flows south-east into the Bay of Bengal, which is distant from the town about seven miles. The proximity of the sea helps to temper the extreme heat in the hot season.

The town itself, the seat of a Zemindar, or Native Rajah, is not a place for great pretensions. During recent years, however, the trade of the place has been increasing and a number of large and costly buildings have been erected. The town has its full quota of the various castes, and caste feelings and prejudice have been very keen.

The Tuni field consists of the town and the surrounding country and extends for about thirty miles along the coast of the Bay of Bengal and inland as far as it is possible to follow up the work. It covers a territory of approximately 500 square miles, with an estimated population of 150,000 living in some 220 towns and villages. As the field on its northern side, however, runs up into the Eastern Ghauts, the real limits are scarcely definable.

The country around Tuni is not nearly so productive as that in the neighborhood of Cocanada or Ramachandrapuram. While some rice is grown the principal crops are sugar-cane, gram, Indian corn and other grains peculiar to India. As the largeness of the yield depends upon the rains and these not infrequently fail, famine is frequent and the mass of the people live a great part of the time in a state of poverty. The prevailing poverty has its debasing effect upon the people, intellectually and morally. For this among other reasons, the Tuni field has been in many respects a hard one.

Opening, Mr. Currie.—The Tuni Station was opened in 1878 by Rev. George F. Currie, M.A., and wife. Mr. Currie sailed from Canada in November 1875, for Rangoon Burma, where he was united in marriage to Miss Armstrong of the American Baptist Mission. They reached Cocanada in 1876 where Mr. Currie became most successful in acquiring a thorough knowledge of Telugu. He translated Wayland's "Elements of Moral Science" and other works into the Telugu language. He was a man of singular modesty and purity of life and so saintly was his character and so benign his countenance, that the Indian Christians

sometimes called him "The angel of the Lord" or "The man with the angel face."

Mr. Currie entered Tuni in January 1878, yet it was not until December and after months of parleying, that the Rajah handed out a deed of the land—a plot of ground consisting of about 2½ acres—which had been chosen as the site for the Mission House. Soon after the land was secured, a temporary bungalow was built for the accommodation of the missionary family and intended ultimately to serve as a chapel and school-house. It served as the Ladies' Bungalow for many years. The present commodious bungalow was built by Mr. Currie a few years later.

In March 1879, a church of six members was organized. It was not, however, till some months later that Mr. Currie was privileged to baptize his first converts from the Tuni field. From the time when the first break occurred the work continued to grow steadily. During 1881, three were baptized, followed by 17 in 1882 and 18 in 1883.

Worn out by his heavy labors and by repeated attacks of fever, Mr. Currie returned to Canada with his wife and children in 1884, leaving the field to the care of Mr. McLaurin, who was then in charge of the Seminary at Samalkot.

In February, 1885, Mr. Timpany died suddenly of cholera at Cocanada, while Mr. McLaurin was away for a sea trip to Rangoon, trying to shake off a severe attack of fever. Mr. Currie, realizing the crisis the work was in, hastened back alone to India. Taking charge of the Tuni and North Cocanada fields, he wrought with great earnestness but, about a year after his return, he died of dysentery at Cocanada. After his death the field was cared for by Mr. Craig for eight months, after which Mr. Stillwell took charge, the Seminary being closed for a year, so that he might be free to care for the Tuni and North Cocanada fields. After the re-opening of the Seminary in 1888, Mr. Stillwell gave what time he could to the field work.

Mr. Garside.—In 1889, Rev. Robert Garside took charge of the Tuni field, and remained in charge till the spring of 1894, when, owing to serious throat trouble, he was forced to leave India for Canada. During Mr. Garside's regime, the field made considerable progress, converts in very good numbers were baptized, a stone chapel was built in the Mission Compound, a flourishing Girls' Boarding School, in which Mrs. Garside took much interest was established, new workers trained in the Seminary were sent into the field, and some attempts made to reach the hill tribes.

One of the most exciting, and at the same time trying incidents in Mr. Garside's career as a missionary at Tuni occurred when the Hindu Headmaster of the Mission School, moved by jealousy, shot Mr. Garside's principal assistant, Pastor Tului

Cornelius. Mr. Cornelius recovered, though, unfortunately, he lost the use of one eye. The culprit was arrested and after long delay, convicted and sentenced to imprisonment for a period of ten years.

Mr. Priest.—After Mr. Garside left, the oversight of the field fell to neighboring missionaries for two or three years, but, early in 1897, Rev. H. C. Priest took charge. This year 35 were baptized, ten being from a village in the hills. A woman, a new convert, had gone there to tell her relatives about Christ. In 1898, a Boarding School for boys was opened at Tuni. The year 1899 was marked by the holding of Thanksgiving festivals for the first time. A Chapel was erected at Chendurti, one of the outstations; the Christians contributing half the cost. There were 30 baptisms on the field that year. In 1900, famine, cholera and small-pox desolated the country, and one of the best preachers, K. John, died.

In 1902, Churches were organized at Chendurti and Aunavaram; the former with 38 members in six villages, and the latter with 66 members in ten villages. There was a spirit of enquiry in the Boarding School, and five boys were baptized.

Mr. and Mrs. Priest left on furlough in April, 1903, and Dr. Woodburne, who was at Yellamanchili, took charge. The Yellamanchili Boarding School was at this time united with that at Tuni. In 1904, Dr. Smith, who had returned to Yellamanchili, took charge. The workers were made to feel the importance of getting Hindus to read the Bible, and they sold 1,300 portions.

Mr. Scott.—In January, 1905, Rev. A. A. and Mrs. Scott took charge. The next year was noted for the extreme heat, followed by famine of food, famine of water, deadly heat, and devastating cholera, with a severe epidemic of fever to close the year. Many of the workers were laid aside for a time, and one died of cholera. This was, however, a season of great blessing to many through the revival which was experienced in the latter part of the year.

In 1907 there were twenty baptisms but many losses especially by death, so that there was no increase in membership of the churches. In 1908, three promising young men graduated from the Seminary and entered on their work. Tondangi was occupied as an out-station, a site being secured and a house built in the face of much opposition. In another part of the field another large central village was made an out-



Rev. A. A. Scott

station, and thus many more villages were supplied with regular Gospel preaching, the whole number of villages visited at least once a month rising to 150.

To relieve the over-crowded condition of the Mission Compound, a plot of land of over an acre adjoining the compound was purchased in 1908.

The year 1909 was one of the best years so far as temporal things are concerned. There were no epidemics and there was a bountiful harvest. It was a good year in the work also. In the evangelistic schools there were about 600 boys and girls. These schools are classes of children gathered together at any time and in any place for instruction in simplest Gospel truths. In a word they are the usually accepted method of presenting the Gospel to the children. The colporteur sold 600 books and tracts, and the grand total of Scripture portions sold amounted to 5,500. It was the last year of the Tuni Boarding School, the boys being after this sent to Samalkot. Two more graduates in Theology entered the work and one more out-station was occupied. During the year 44 persons were baptized and the membership rose to 318. This was the last year for Mr. and Mrs. Scott before furlough, and it was in every way a good year.

During Mr. Scott's furlough in 1911-2 Mr. Walker, of Yellamanchili was in charge, and for half of each year he resided at Tuni. In 1911 there were 76 baptisms and in 1912, 99, while the membership rose to 517.

Mr. and Mrs. Scott returned from furlough at the end of 1912. The years that follow have been marked by expansion along many lines.

Following up a policy of placing preachers at the most important centres all over the field, in order to bring the Gospel message regularly to every village, several new out-stations have been opened, till, at present, there are evangelists or pastors in 14 centres and regular Gospel preaching in 186 villages. The opening of three or four additional out-stations would give monthly preaching to all villages save those in the more hilly country to the north.



The late Mrs. Scott

Following up the work of the preacher, is that of the teacher and the number of village schools has risen to 16 with an enrolment of 344. Owing to the extreme poverty of most of the people, and their lack of appreciation of the value of education, this work is attended by great difficulty and regularity in attendance is hard to secure.

Evangelistic schools have been organized and the work developed under Mrs. Scott's supervision till about 1,400 children have been gathered in these little schools in all parts of the field, and taught selected Gospel lessons. Month by month the lesson is taught as a model lesson to the workers, and all are expected to take part in this as a most vital part of the work of evangelism. The enthusiasm shown in the prosecution of the work and the definite results in conversions from among the children are a source of great joy and thankfulness.

The number of churches has risen to seven, new churches having been organized at Nellipudi, Kota Nandur, Tondangi, and Sankhavaram, in addition to those previously organized at Tuni, Annavaram, and Chendurti. In the seven churches there were at last report 622 members and there have been 187 baptisms in the year 1920, which will bring the total up to considerably over 700, after allowing for losses from every cause.

Towards the end of 1919 Mrs. Scott suffered a very serious breakdown in health and, after ten weeks in Dr. Allyn's care at Pithapuram, left with Mr. Scott and the children for their regular furough. Mr. Timpany took charge for a few months pending the arrival of Rev. D. A. and Mrs. Gunn who took over charge at the beginning of July, 1920.

Death of Mrs. Scott.—For a time Mrs. Scott's condition seemed to improve, and hopes were strong that she would be able to return to the work in due time, but from September, 1920, there came a succession of relapses, until February 26th, 1921, she passed away after a most courageous struggle to regain her health and return to the work she loved so well.

WORK FOR WOMEN AND CHILDREN.

The first single lady to undertake work on the Tuni field was **Miss Martha Rogers**, who went to India in the autumn of 1889. After acquiring the language she settled at Tuni in 1891. Besides giving a good deal of time to the Christian women on the field, she toured extensively with the Bible women, and, in this way, many hundreds of women were privileged to hear the Gospel. In 1895, she was compelled by ill-health to relinquish the work and return to Canada.

Miss Ellen Priest, who reached Cocanada in November,

1893, took charge of the work at Tuni, after Miss Rogers left. She has suffered a great deal from malarial fever. Even during her furlough in Canada, 1901-2, she was not entirely free from it. In 1904, after spending January and February on tour, she became very ill with malarial fever, and, towards the end of 1907, she suffered an attack of enteric fever. India is a hard country to live in even if one's health is good; it is exceptionally trying in case health fails.

Miss Priest has found in some of her Bible women real helpers full of hope and courage. The revival that visited our Mission in 1906, brought great joy to our missionary, because the Bible women were all blessed and received a new view of their work for Christ.

Miss Priest was on furlough in 1909 and 1910, when Miss S. E. Morrow was in charge of the work. Since her return she has spent a very busy term of service among the women and children. Many parts of the field have been visited where there are no resident Bible women to tell of the Gospel message, and the women are dependent on the occasional visit of the lady missionary, or the Bible women from Tuni. The need for more Bible women has been increasingly felt of recent years, especially as three very useful helpers have passed away, and one other is too feeble to undertake any difficult work.

Work among the children has been pressed. Besides all the evangelistic schools carried on by the Bible women a special work has been for years most successfully carried on among the boys from the High School in Tuni, who have been coming regularly and in large numbers to Miss Priest's bungalow for Bible lessons. Great interest has been shown and many are the precious Scripture texts lodged like good seed in their minds.

During 1912 there was imminent danger that the land adjoining the Tuni Mission Compound would be sold for building purposes and a Hindu village extended up to the very edge of the Compound, thus making it a most undesirable if not in-



Miss Priest

tolerable place to live in. By Mr. Walker's prompt action this danger was averted, and the land secured for a compound for the lady missionaries. A few years later, in 1916-17, a very beautiful and commodious bungalow for the lady missionary was erected on this site, and named in honor of the givers of the funds, the "Elliott Bungalow." The first sod was turned on January 31st, 1916, and was made the occasion for prayer and a recital of God's leading in the work up to that time and for setting forth the significance of the bungalow as an expression of the love of God. The erection of the bungalow was a long and tedious process, but it was a great satisfaction to Miss Priest to be able to enjoy it for a few months before leaving for furlough in the spring of 1918.

During Miss Priest's furlough the women's work was in the care of Miss Eva McLeish along with her own and Miss Murray's work on the Yellamanchili field.

It is a great satisfaction to note that two young women are in training for service as Bible women. They are sorely needed to take the place of those who have died, especially of Martha, who passed away during Miss Priest's furlough, after thirty-nine years of devoted service. Miss Priest returned from furlough in December, 1919, and was given a most enthusiastic welcome.

AKIDU.

The Field.—The third station to be occupied by the Ontario and Quebec Board was Akidu. The total area of the field is about 600 square miles, and it has a population of about 125,000. However, it is only fair to state that the whole of the territory cannot be claimed as belonging to the Akidu field proper, because both the Lutheran and Church Missionary Societies are at work in that region, and their work and ours overlap in some places, though care is taken to avoid, as far as possible, all clashing of interests. Even apart, however, from the work done by these two societies, there is still an immense field left for our missionaries to cultivate.

The territory occupied by the Akidu field is one of the richest in all India. It lies around the shores of the Kolair Lake, one of the few bodies of fresh water in India. The country is very flat and particularly well adapted for the cultivation of rice. Its black cotton soil is rich and fertile, and produces immense crops of all kinds of Indian grains. A network of canals, dug by the Government of India at great expense, intersects the whole field. The canals are designed especially for irrigation purposes, though, during most of the year, they teem with native boats engaged in the transportation of passengers and produce to and from the large commercial centres near the sea-coast. The railway which connects Calcutta and Madras passes through the field, though the nearest station is about twenty-four miles distant from the Mission House.

The country abounds in towns and villages, with a population that is increasing very fast. Though, of course, there is much poverty, especially amongst the out-caste population, yet, on the whole, the people may be said to be unusually well off. Even among the out-castes, there are many who are really well-to-do, a somewhat unusual circumstance in India. All the ordinary castes are to be found on the field, though, in point of numbers and wealth the Razus and Kammas predominate. They are proud, partly because they are wealthy, and have given the missionary no little trouble in persecuting and oppressing the Christians, who, drawn chiefly from the out-castes, are frequently their farm servants. One Razu has been converted and baptized, but, so far, none of the Kammas have come out, though they are growing friendly and attentive to the truth. Some day, a great harvest, after years of sowing, will be reaped among these splendid people.

The Mission House stands on the canal bank, about half a mile from Akidu. The latter is a typical Hindu town, with a population of some 5,000 people. The Mission Compound consists of several acres of land, and contains, besides the Mission House, the old chapel, preachers' houses, the dormitories of the

Boys' and Girls' Boarding Schools, and a small Hospital. A new chapel-school-house has been built in the Ladies' Compound on the other side of the road. So far as location is concerned, Akidu is one of the most out-of-the-way places imaginable. So far as the work of the field is concerned, however, the place is central and convenient, and that, after all, is the main consideration. In point of number and wealth of the Christians, the Akidu field leads all the others in connection with the work in India.

It will be remembered that the forerunner of Dr. McLaurin at Cocanada was Thomas Gabriel. Mr. Gabriel gained his first converts among his relatives in the region of Gunnanapudi; on what is now the Akidu field. Among the first to be baptized were several members of the Karre family,—Samuel, the munsiff (head man) of the village of Kommalamudi, and his brothers, Peter and Andrew—Peter being the well-known pastor of the Gunnanapudi church, and for many years the missionary's right hand man.

Through the conversion of the Karre family, many of the people in Gunnanapudi and the surrounding villages were led to take an interest in this new and strange religion, with the result that quite a number believed in Christ and were baptized, and some workers were raised up. These were men of little education, some of them not able even to read, but they were on fire with the love of Christ, and, through their simple testimony, many were turned from dumb idols to serve the living God. Many of the first converts baptized by Mr. McLaurin, during the first few years of his sojourn at Cocanada, were from the villages in the vicinity of Gunnanapudi.

Mr. Craig.—It soon became evident to the missionaries that one of their number must be sent down to take charge of the work in this region, and that a new station must be opened, as it was impossible to look after the work properly from Cocanada, a distance of 100 miles by boat. It fell to the lot of Rev. John Craig to take charge of this great and fruitful field, already containing 300 Christians, and Akidu was chosen as the new Mission Station. Accompanied by Mr. Timpany, Mr. Craig visited the field in December, 1879. A small house on the west side of the village was secured as a temporary residence, and an application was made to the Zemindar of the district for a site for a Mission Compound on the east side of the village. After many months of delay, a deed of the land was secured, and building operations were commenced. The first year of Mr. Craig's regime was very fruitful in conversions, no less than 150 persons having put on Christ in baptism.

In November, 1880, Mr. Craig moved his family to Akidu, but Mrs. Craig, with whom the climate of India had never

dealt kindly, was not destined long to enjoy her new home, for after six weeks' illness, she died of apoplexy, April 2nd, 1881,



Rev. John Craig



Mrs. John Craig

leaving behind her a little baby girl, Mary, to whom Mrs. Timpany became a mother until she was taken home to Canada. In spite of his great sorrow and loneliness, Mr. Craig continued at his post, and, by October, a new Mission House was completed at a cost of Rs. 7,000.

One event of more than ordinary interest during the year was the ordination of Pastor Karre Peter. For several years he was the only ordained pastor on the field.

During the year 1882, a chapel, 50 by 27 feet, was erected in the compound at Akidu, Mr. McLaurin preaching the dedication sermon. A good Mission boat, the gift of Mr. Craig's father, was built at Cocanada, under Mr. Timpany's supervision, for the use of the Akidu missionary. This boat, which until 1905, was of great service in reaching the villages on the field, was named the "T. S. Shenstone," in honor of him who for so many years faithfully and generously served the Ontario and Quebec Board as President and Treasurer.

Dormitories for a Girls' Boarding School were erected at a cost of Rs. 1,325, as a memorial of the late Mrs. Craig, and a start was made with an attendance of ten boarders.

In March, 1884, Mr. Craig, after six busy years of labor in India, during which he had welcomed into the native churches over 800 converts, returned to Canada on furlough, handing over the charge of the field to Rev. A. V. Timpany, already in charge of the Coanada Station. Mr. Timpany gave the field what time he could spare until his death, on the 19th of February, 1885. In October of the same year, Mr. Craig returned to India, accompanied by Mrs. Craig, and Rev. J. R. Stillwell and wife. Owing to a lack of missionaries to man the field (both Mr. Timpany and Mr. Currie being dead, and Mr. McLaurin having had to leave for Canada, owing to a breakdown in health), Mr. Craig had to remain at headquarters, until relieved of that station by Mr. Davis in June, 1888, when he returned to Akidu. It is needless to say that, owing to the absence of a resident missionary for over four years, the field had suffered much from lack of supervision. Troubles had arisen in many places, and cholera had visited the villages and carried off a large number of Christians, with the result that the faith and faithfulness of the flocks in the villages were sorely tried. Yet, in spite of a considerable number of exclusions and lapses, much progress had been made and several hundred converts baptized.

With the return of the missionary to dwell among them, the Christians took heart, and the work took a fresh start. The Mission House, the Girls' Dormitories and the chapel, were put in a state of repair, and the Boarding School long closed re-opened with an attendance of fifteen girls. Two men were ordained to the gospel ministry, several new chapels were built, and several churches organized.

In November, 1891, Mr. Craig had an attack of malarial fever, on recovering from which, with the consent of the Board, he made a short visit to Canada at his own expense, leaving India in May and returning in December. Mrs. Craig and Miss Stovez, assisted by Pastor Karre Peter, had charge of the station during his absence. In 1893 the number of converts baptized was 108; in 1894, 145; and in 1895, 178. The churches continued to make progress along all lines, spiritual, educational and financial; while the work among the women, whether Christian or heathen, grew in interest from year to year.

Mr. Chute.—In 1896, after being over eighteen years in the service of the Board, Mr. Craig returned with his family to Canada, handing over his large field, with all its burdens and responsibilities, to Rev. J. E. Chute and Mrs. Chute. M.D. Fortunately Mr. Chute had the privilege of spending several months with Mr. Craig before the latter left the station, and thus got a good initiation into the work in all its phases.

Mr. Chute's first year's experience was, in many ways, a rather trying one. A heavy deficit at home had compelled the Board to make a deep cut in the estimates for native work in

India, with the result that fourteen workers had to be dismissed. Several floods, too, caused great damage to the crops of



Rev. J. E. Chute



Mrs. J. E. Chute, M.D.

the Christians, with the result that their gifts in the way of self-support fell off greatly. Nevertheless, the work was not without encouraging features, for 172 converts were added by baptism.

The following year the outlook brightened considerably. The thirteen preachers seemed to lay hold of the work with a new vigor, the monthly meetings for prayer and Bible study were full of interest and spiritual power, and the bond between the new missionary and his workers was firmly knit together. In 1898, Thanksgiving Harvest Festivals were introduced, the first one being held with the Gunnanapudi church. The collection was not large, but the next year the gifts amounted to Rs. 539. In 1900, there was such a drain through death and exclusions, that the net result was a decrease of five in spite of 93 baptisms. However, the gifts of the churches increased to an average of one rupee and a quarter per member. Mr. Chute was from year to year encouraged by seeing teachers with better qualifications joining his staff. He reported twelve trained teachers at the beginning of 1902, besides those in the Boarding School. It was encouraging also to see a greater eagerness for education, at least so far as the boys were concerned. Having more applications than the appropriations for his Boarding School would allow, he agreed to receive ex-

tra boys who would provide rice for themselves. Nine boys came on those terms.

Mr. and Mrs. Chute went on furlough in March, 1903, after having been in charge at Akidu for seven years. Rev. H. E. Stillwell, of Vuyyuru, had the general oversight of the work in 1903, while Miss Morrow looked after the Boarding Schools. Mr. Stillwell met the workers as often as possible, and said of them: "We found many of them men of no little spiritual perception and power, and our fellowship with them has been joyful and helpful." In 1904, Dr. and Mrs. Woodburne resided at Akidu and had charge of the field.

In 1905, Mr. and Mrs. Chute were again in charge, resuming the work amid many discouragements. Two bad seasons, followed by a cyclone, which ruined many of the village chapels, left the field in a bad state. Then, too, a cut of 15 per cent. on the estimates, made the situation still worse. On the other hand, a foretaste of the great revival was experienced in many places. Another cause for gratitude was the arrival of Miss Robinson in December to take charge of the Boarding School.

The year 1906 was a year of trial, as well as religious revival. Owing to the terrible heat, the wells dried up, and, in consequence of this, cholera began early in the hot season, and raged in nearly every village on the field. One of the best pastors, two teachers, an evangelist's wife and a teacher's wife, besides many other Christians, were carried off. Then followed the revival, which began at Akidu on August 11th, and brought a blessing to many of the members. The next year was memorable for the fact that five trained teachers of the higher elementary grade entered the work. In 1909, the heart of the missionary was cheered by a great improvement in three villages, all connected with the same church. In each place, an offender had been excluded, and had incited his party to resent this action. These troubles had lasted for two or three years. In one village, the offender repented; in another, the man's followers left him, and, in the third, the party spirit died out to such an extent that all united in one effort to rebuild their chapel. This new unity led the last three or four heathen families in the village to leave their idols and join the Christians.

The year 1911 was the last year in Mr. Chute's second term. In it, he laid greater emphasis than ever on the words: "Teach—Learn." This means that, wherever there were people who desired to become Christians, he placed a teacher, whose duty it was to teach them some gospel truths, which it was their duty to learn. People in six new villages were under instruction on this plan.

In August of this year, new dormitories for the Boys' Boarding School were completed and filled. Mr. Chute had the pleasure of beginning the construction of a substantial

chapel-school-house, the need for which had been felt for some years, the old building being quite inadequate and unsuitable, especially for the school. Through Miss Robinson's efforts the cost of the building was provided by friends of the Mission in the Western Provinces.

During Mr. Chute's furlough Mr. McLaurin was in charge of the work. He found some serious difficulties, but was greatly cheered by the earnest spirit and faithful work of the pastors and evangelists, and by the generous giving of the churches.

The years from 1913 to 1920 have been marked by a notable advance towards self-support on the part of the churches, and the attainment of the objective of a teacher for every village. The advance is the more noteworthy as we have to record a number of severe set-backs.

After watching with eager interest and high hopes the progress of pupils from the beginning in the village school it is bitterly disappointing to the missionary to have, in 1913-14, to write: "No fewer than five in advanced courses have disappointed us in the past few months." In view of this, the demand for teachers has more than kept pace with the possible supply. And, to meet the newly-awakened hunger for knowledge on the part of those who learn to read, there was felt a great scarcity of suitable literature, and this lack was due largely to the inability of the Christian Literature Society to supply the demand owing to lack of funds.

The year 1916 was memorable for the most disastrous floods. Crops, chapels, the houses of the Christians were swept away, and, in many cases, they were quite unable to rebuild their own houses, to say nothing of supporting their pastors or rebuilding their chapels. Hence the means for the support of the pastors fell away, and, at the same time, the missionaries were handicapped by a cut of 20 per cent. on the appropriations from Canada for the work.

It was in this year that Rev. Karre Peter, for so many years the missionary's right hand man, passed away from infirmity, due to old age.

The following year was marked by a set-back of another character. A serious case of discipline in the Akidu church, led the offenders to start a rival congregation and attempt to wreck the unity of the church.

The following year, again, witnessed a time of great distress from exorbitant prices due to the war, and this, in turn, seriously lessened the income of the churches for maintenance of the work.

But, notwithstanding all these set-backs, wonderful progress has been made. The Women's Societies, under the efficient management of Miss Selman, have contributed most substantially to this advance. They gave Rs. 700 and undertook the

support of the work in a group of villages selected in consultation with the missionary. The work grew, so that the Christians in this group were organized as the 11th church of the field and the Women's Societies in turn, undertook a similar work in another group making the work independent of Mission funds and leading to the formation of the 12th church on the field. Thus a large and growing proportion of the work and workers on this great field is being supported by the givings of the Indian Christians themselves.

It is most gratifying to be able to record that the spiritual life of the churches advances along with numerical growth. The year 1917-18 in particular was marked by a widespread revival. In one hamlet in Akidu, long unresponsive to the Gospel, over thirty stood up to signify their desire to become Christians. The number of baptisms for the years 1912-13 to 1920 are a good index to the growth of the churches, and are given as follows: 322, 120, 91, 112, 178, 117, 283, and the present membership is 2756 in 12 churches.

Mr. and Mrs. Chute went on furlough in the spring of 1920, leaving Dr. and Mrs. Wolverton in charge of the work.

MEDICAL WORK

The coming of a lady doctor to Akidu in January, 1896, brought relief to many sufferers, especially women and chil-



Dr. H. A. Wolverton



Mrs. H. A. Wolverton

dren. There is not space here to tell of the great good done through Dr. Chute's medical work. A small hospital was built

in 1898, at a cost of Rs. 700, and called "The Star of Hope Hospital." Mr. Chute found that the medical work had good effect in the villages round about Akidu, the caste people becoming much more friendly. The hospital had to be closed during 1903, when Mr. and Mrs. Chute were on furlough, but Dr. Woodburne looked after the medical work during his oversight of the field in 1904. The statistics for one year are given as an example of the work done: New patients, 2,348; in-patients, including 26 obstetric cases, 74. Some of these were women of the highest castes.

For many years the medical work was carried on with only the most meagre accommodation and equipment. But, in October, 1916, twenty years after the work had been opened, there came a cablegram saying that \$5,000 was available for a hospital at Akidu. The message came on a Sunday morning during the service and there and then was held a special thanksgiving service. In due time the very site most desired, was secured and, after many unavoidable delays, the new hospital measuring 55½ by 74 feet, was opened on April 22, 1920, in the presence of 300 persons mostly crowded on the large hospital verandah. The site secured for the medical work consists of six acres of land, of which one piece of 3½ acres is an ideal site for the hospital, while the other, which is long and narrow, and situated on the opposite side of the road, will be admirable for compounders' houses.

Four of the Christian young men from the field are in training for medical assistants at the American Presbyterian Medical School at Miraj. It costs \$100 a year for this medical education. It is hoped that it will be possible to send some of the girls of the field for training at the medical school for women at Vellore.

BOARDING SCHOOL

The need for a lady missionary to give all her time to the work of the Boarding School was first supplied in 1905 when Miss Janet F. Robinson took charge of this work. The school entered upon an era of increased efficiency and expansion. New dormitories were built in 1911. A further extension of the dormitory accommodation was made in 1916 at a cost of Rs. 2,000 set apart from the Board funds, and two new class rooms adjoining the chapel and in the same style of architecture were built in 1919 with funds provided by the Baptist Sunday Schools of Toronto.

After Miss Robinson's departure on furlough in 1911, Miss Corning had charge of the work for two years, followed by Miss Katherine H. Marsh till the end of 1913, when Miss Susie A. Hinman took charge. Except during furlough in 1919-20, when Miss M. Lois Knowles was in charge, Miss Hinman has been in charge of this school as her permanent work, and re-

sumed charge at the end of 1920 after her return from furlough.

Advance along all lines has characterized the history of the school. A sixth standard was added in 1915, a seventh stand-



Miss Susie A. Hinman



Miss Kate Marsh

ard in 1916. and an eighth in 1917. A staff adequate to the needs of the school has been secured. The number received into the boarding department in 1920 was 110 boys and 55 girls, while 284 pupils were in attendance at the day school. The efforts of the missionary and the staff in leading pupils to Christ and training them for usefulness have been abundantly blessed. The school has been to many a spiritual birthplace and a centre of spiritual activity. Fourteen evangelistic schools have been conducted in Akidu town often amidst many discouragements. But, on one occasion, 25 or 30 confessed Christ as a result of special efforts on the part of the missionary and staff and pupils.

WORK FOR WOMEN AND CHILDREN.

In October, 1889, Miss Stovel joined Mr. and Mrs. Craig at Akidu, and began work among the women and children. She was the first of the lady missionaries of the Ontario and Quebec Mission to undertake regular touring among the villages, so as to reach the women on all parts of the field. Many of the caste women heard the Gospel for the first time; while

the Christian women received much-needed instruction. In 1894, Miss Stovel was supplied with a Mission boat, which helped her greatly in her tours over the field, and enabled her to visit the villages on Kolair Lake. After ten years of unremitting labor on this field, Miss Stovel became the wife of Rev. A. A. McLeod, and removed to Anakapalle.

Akidu was nearly a year without a lady missionary, after which **Miss Sarah E. Morrow** took charge of the work, and remained in charge till March, 1906. During most of 1903, when Mr. and Mrs. Chute were in Canada, she was alone at the station and had charge of the Boarding Schools. She was succeeded by **Miss Mary R. B. Selman**, who has continued in charge of the work among the villages ever since with Miss Hinman and Miss Archibald looking after the work during her furlough in 1916-17.

During Miss Selman's furlough Miss Archibald spent some months on tour visiting the 90 villages in which Christians live.

Miss Selman's work on the field has been most strenuous and successful. Evangelistic school work has been pressed and, so far as possible, a rally held in each church once a year. A steadily increasing interest has been found among non-Christians and the Christian women have been led to ever-growing zeal in Christian service, practical examples of which are seen in the above-noted assumption of responsibility for maintenance of the work in one group after another of villages on the field. And in their own villages as Miss Selman has toured among them she has been making it her aim "to get every woman to do something for the salvation of others."



Miss M. R. B. Selman

VUYYURU.

The Field.—The Vuyyuru field is the farthest west of all our mission fields in India. It embraces an area of 700 square miles, lying along the north bank of the great Kistna river, which forms the dividing line between the American and Canadian Baptist Missions. The population of the field is roughly estimated at 200,000, living in 350 villages.

The soil is very fertile and, as compared with many other parts of India, the people are well fed and well housed; but owing to the congested state of the population, and the prevailing improvidence and drunkenness of the lower classes, there is, even here, a great deal of poverty and suffering. The country is one vast rich plain with irrigation canals intersecting the land in all directions carrying the superfluous waters of the Kistna river to all parts of the field. One could hardly imagine a more charming trip, especially during the month of December, when the rice is ripening, than a sail along one of these beautiful canals with their banks studded with all kinds of trees. As far as the eye can see, on both sides of the canal, stretch waving fields of grain, with here and there the landscape broken by villages, which nestle like little islands in the midst of the fields. India would truly be a delightful land were it not for the corrupting influence of sin; for alas! these villages have for ages been the homes of men and women, who, in their ignorance, have "bowed down to wood and stone," whose mouths have been "full of cursing and bitterness," whose feet have "made haste to shed blood," and whose very religion has been a gross insult, at once to the holiness of God and the intelligence of man.

Many years ago some Christians belonging to the Ongole field, who made a living by buying and selling hides, in the course of their wanderings, crossed the Kistna river and entered a village which for ages has borne the rather hard name of "Donga," Bodagunta,—the word "Donga" signifying "thief." As might be expected, the village was a nest of robbers—highway robbers at that—who were the talk as well as the terror of the countryside. These Christian hide merchants were evidently men who "went everywhere preaching the Word," and, true to their custom, they proclaimed Christ to the people of "Donga" Bodagunta, with the result that some, even in this den of thieves were converted. At first they connected themselves with the neighboring C. M. S. Mission, but, feeling that they were being neglected, and, hearing that a large number of the people of their caste had joined the American Baptist Mission, a man and his wife and son crossed the Kistna river and went to Ongole, about one hundred miles dis-

tant. There they were received and baptized. After some months, two young men decided to follow their example, and visited Ongole while Mr. Craig was there on a visit, so Dr. Clough said to him: "I think these men must come from your part of the country. Had you not better take them and baptize them, and when you go back to Akidu, look them up and see what you can do for them." To this Mr. Craig consented, so the men were baptized in the famous baptistry at Ongole, where so many thousands have witnessed the good confession.

On his return home Mr. Craig sent a preacher named Enoch to look for Bodagunta. He found a village of this name, but it was not the one he wanted. Some months later a letter from one of the men baptized by Mr. Craig at Ongole, was received by the missionary. It bore the postmark Challapalle, a large village near the Kistna river. With this clue, Enoch found the village and, through his earnest efforts, the work soon spread to other villages. Among the first converts was Addapalle Veeramma, of the village of Pedaprolu, a priestess of the village goddess, whose heart the Lord opened even as He opened the heart of Lydia. The very first time she heard of the dying love of Jesus she was moved to tears, and soon became His devoted disciple. She has for years been a Bible woman on the Vuyyuru field, with few equals in the intensity of her passion for souls.

In February, 1884, Mr. Craig visited Bodagunta and baptized eleven converts. Soon afterwards he went on furlough, and, during his absence, Mr. Timpany visited the region near the Kistna river in October, and baptized twenty persons at Vuyyuru and another village. After Mr. Timpany's death in February, 1885, Pastor Karre Peter and some others made a tour over the field and 82 were baptized, chiefly in new villages. Mr. Craig returned to India in October, and visited many of the villages near the Kistna river. A church was organized at Vuyyuru on November 1st. During a tour in the following March and April, (1886), 100 were baptized in various villages, and a church was organized at Bodagunta. By this time there were Christian schools in eight of the villages. God raised up from among the converts a number of men who became a power in the evangelization of their people, and from the village schools, a fine group of boys and young men were sent to the Seminary at Samalkot, and became a joy and help to the Missionary.

The exceeding fruitfulness of the field, the great distance from Akidu and the impossibility of adequately providing from that centre for its growing needs, led the Conference to recommend to the Board that the territory along the Kistna be set apart as a separate field, that a site for a Mission Station be selected at some central place, a Mission House erected and a missionary placed in charge. The Christians on the field

had long been praying for a missionary to be sent to live among them, to whom they could easily repair for counsel and protection, especially in times of persecution, for, as is usually the case, these early Christians had their own share of trial and temptation.

Mr. Brown.—After a thorough survey of the field, Vuyyuru, a village of about 5,000 inhabitants, and situated on the high road between Bezwada and Masulipatam, was selected as the site for a Mission Station, and, in August, 1891, Rev. J. G. and Mrs. Brown were sent by the Board to take charge of the field. The use of part of the Travellers' Bungalow, near the village, was secured for a few months from the Government at a moderate rental. Into this the missionary and his family moved, and with trembling hearts put their hands to the Gospel plow.

After a good deal of opposition, and in answer to many prayers, about 2½ acres of land was secured, situated about a quarter of a mile east of the village, and preparations were made to build. On January 20th, 1892, the corner-stone of the new Mission House was laid, and, after seven months of the usual worries accompanying such undertakings, the house was finished, and the missionary family moved into what seemed in contrast with their former cramped quarters, almost like a palace. In due time, the necessary outbuildings—cookhouse, stable, storeroom, preachers' houses, and chapel were completed, and when, at last, a wall was constructed around the compound, with a view to keeping out the droves of men and cattle which had long been making the compound a public highway, the latter began to assume the appearance of a well-ordered Mission Station.

Although before and during the building of the Mission House, a good deal of preaching was done, it was not until the fall of 1892 that anything like real aggressive touring could be undertaken. However, from the very commencement of his work, the missionary's heart was made glad by constant gatherings. He found on the field a band of simple-hearted but earnest men with whom it was a delight to labor. In Pastor Pantagani Samuel, the only ordained preacher of the field, he found a man of rare character, wisdom and consecration, a fearless preacher and a man of tact in dealing with the many problems that perplex the young missionary. Then there was Kuchipudi Jacob, Parasa John, and Kodali Samuel, the old ex-priest—a wonderful example of the saving and transforming grace of God. As the work grew and expanded, God sent more helpers; among others, some of the young men from the Vuyyuru field, who, having graduated at the Samalkot Seminary, returned to assist in the work of evangelizing their friends and neighbors. Thus, in six years, the little band of Indian workers, with which the missionary began his work, in-

creased to nearly thirty, of whom sixteen were pastors or evangelists. New schools were opened, including a promising Boarding School for boys at the station, new school-houses were built, and new territory occupied, until, by the time the missionary left for furlough in 1897, over 700 converts had been baptized, and Christians might be found in 62 towns and villages.

Mr. H. E. Stillwell.—The departure of Mr. and Mrs. Brown for Canada in the spring of 1897 was rendered imperative by the continued ill-health of Mrs. Brown, who had been a constant sufferer from the effects of the climate. Before leaving India Mr. Brown handed over charge of the field to Rev. Harry E. Stillwell, who proved himself to be a wise and capable missionary. Under his aggressive leadership, every department of the work made the most satisfactory progress. Every year the accessions to the churches were large, and yet so great was the care exercised that the number of those who had subsequently to be excluded was remarkably small.

One very special feature of Mr. Stillwell's work was the emphasis he laid on the importance of self-support in the churches on the field, which then numbered eight. Realizing that the goal of missionary effort in India is the establishment of self-governing, self-supporting, and self-propagating churches, he steadily and persistently followed this ideal, with the most gratifying results. The gifts of the churches steadily increased until they reached the very respectable sum of Rs. 1,075 in 1902. The reflex influence of this effort towards self-support was seen in a very gratifying increase in self-respect on the part of the converts.

Mr. Cross.—When Mr. and Mrs. Stillwell went on furlough in 1904, they were succeeded by Rev. H. B. and Mrs. Cross. The next year there were 126 additions by baptism. In 1906, the revival visited Vuyyuru and many of the workers and others were greatly blessed. There were fewer baptisms in 1907 and 1908, and a decrease in the membership in each of these years, but there was an increase in the contributions of the churches. A new church was organized in 1908, and another in 1909, the latter being at Avanigadda on the Divi island. In this year there were 143 baptisms, and a net gain of 111 in the membership of the churches. The number of village schools increased from 27 to 40. In March, 1910, Mr. and Mrs. Cross left for Canada, hoping to return after the usual furlough, but, in February of the next year, Mrs. Cross was called away, leaving a little daughter not quite two years old. Mr. Cross did not return to India till the autumn of 1912. While at Vuyyuru, Mrs. Cross found her special sphere of service in the Boarding School. She is remembered with sincere affection for her gentle, quiet manner, and her unselfish and unreserved devotion to the work.

Mr. Bensen and Mr. Gordon.—It is remarkable that up to this time (1921) the missionary families stationed at Vuyyuru have been able to give the field only one term each of service. Mrs. Brown's inability to endure the climate of India, made it



Rev. A. Gordon



Mrs. A. Gordon

advisable for her husband to take up work in Canada, where, for twenty years he served as General Secretary first of the Ontario and Quebec, and, later, of the Canadian Baptist Foreign Mission Board. Mr. and Mrs. Stillwell were asked to take charge of the Seminary at Samalkot, and as stated above, Mr. Cross was prevented from returning in the fall of 1911. Mr. and Mrs. Bensen took charge when Mr. and Mrs. Cross went on furlough in 1916. Their return was unavoidably delayed on account of Mrs. Bensen's ill-health, and on their return in the end of 1919, they were asked to take the Principalship of the McLaurin High School, an appointment which has since been made permanent. Mr. and Mrs. Gordon, who took charge when Mr. Bensen went on furlough, remained in charge until 1921, when they, too, went on furlough, leaving the field in the care of Rev. H. B. Cross, who, in the meantime had returned to India and taken charge of Avanigadda.

But, whatever missionaries have been in charge, the work has advanced most wonderfully throughout all the years. Development has been both extensive and intensive. When Avanigadda was constituted a separate field there remained to Vuy-

yuru nine churches with a total membership of 1,600. Excepting 1914, which was not reported, baptisms have been as follows: from 1913 to 1920—256, 96, 111, 170, 214, 253, 345, while the membership has risen to 2,405. Instruction in the Bible is carried out in a most systematic and thorough manner. A catechism on the portions studied, prepared by Dr. Hulet, contributes much to the definiteness of the work. Along with this thorough Bible teaching is a fervent evangelistic zeal. In one village in spite of the laziness of the teacher and the apathy of the other Christians, one man led 25 to Christ. "Katur for Christ" is the watchword in another village. "Every church member another soul for Christ," is the slogan in other places and there is indeed a wonderful enthusiastic effort to win every one his man for Christ. A recent report showed 2,200 Christians and 2,204 enquirers. Zeal for self-support, too, has been most marked. In Sricacolum, seven families put up a handsome church building worth Rs. 200, all but Rs. 34 of which was given by the people themselves. In Penamaluru, a building worth Rs. 500 was erected, the only cost to the Mission being Rs. 50 for the site. Just before leaving for furlough Mr. Gordon reported the very best quarter in the whole term which was saying a great deal. The baptisms numbered over 200, and these are not included in the figures given above.

Boarding Schools.—A Boys' Boarding School was opened at Vuyyuru in 1894. Girls were sent to the Boarding School at Akidu, but the result was not encouraging. In 1901 it was decided to send the boys to Akidu and teach the girls at Vuyyuru. This plan failed, in regard to the boys, hence in 1903, both boys and girls were allowed to attend at Vuyyuru. Mrs. Stillwell had the oversight of the school during the seven years she was at that station. The results were good, as shown in the examinations, while the spiritual interest was very encouraging. Since then, Dr. Hulet, Mrs. Cross and Mrs. Bensen, Mrs. Gordon, and now Miss Lockhart have had charge one after the other with gratifying results. Every year has witnessed the conversion and baptism of several of the pupils, and in 1905 no less than twenty thus confessed their faith. For some years past the older boys and girls have carried on evangelistic schools in the surrounding villages and in Vuyyuru.

During the period 1913 to 1920, the schools both for boys and girls have gone forward in spite of severe handicaps. First among these handicaps was lack of sufficient accommodation, both for class work and dormitories. The former need was only met in 1914 by the erection of the Claxton Memorial Chapel-School-House. Later, in 1917, long needed dormitories both for boys and girls were erected, but the demands for accommodation have far exceeded the available room. No less than 66 boys have been crowded into rooms where according to Gov-

ernment regulations only 20 should be taken in. Even then, many had to be turned away bitterly disappointed.

The work done in the school has been of the most thorough character not only ordinary school subjects but industrial work, especially carpentry and gardening, being taught for the boys, and sewing, crochet work and gardening for the girls. The interest taken in all these industrial works is very keen.

A new sixth standard was opened in 1917 and a seventh in 1918. This brings the Vuyyuru school like those at Samalkot and Akidu up to the level of High School entrance.

WORK FOR WOMEN AND CHILDREN.

In 1895, Miss Annie C. Murray joined Mr. and Mrs. Brown in Vuyyuru. She soon won a large place in the hearts of the Telugu Christians, and hundreds of poor Hindu women, both caste and out-caste, heard the Gospel from her lips during her tours among the villages. Miss Murray found two Bible women at work on the field—Jane and Veeramma. Jane lived at Bodagunta, twenty-five miles south of Vuyyuru. Some account of Veeramma has already been given. Miss Murray had her reside at Vuyyuru as her helper.

In 1897, Miss Murray was transferred to Cocanada to take charge of Miss Simpson's work, when the latter went on furlough, and Miss Katharine S. McLaurin took her place at Vuyyuru. This change was made, partly in order that Miss McLaurin might be with her cousin, Mrs. H. E. Stillwell. Miss McLaurin met with much encouragement among the caste women when out on tour. She visited no less than 140 of the 270 villages on the field during her first term. In 1902, she went on furlough, after a stay of eight and a half years in India. During her absence Miss Mary R. B. Selman had charge of the work and rendered efficient service. Early in 1904, Miss McLaurin was again at work in Vuyyuru, and succeeded in establishing a school for caste girls. Miss Gertrude W. Hulet, M.D., was added to the Vuyyuru force that year and Miss McLaurin was able to reach more villages in her touring.

As the years went by she was encouraged by the genuine interest shown by some of the caste women in villages on the field, and she came to regard them as true believers in Christ, though unable to confess their faith openly. In 1903, the Bible women began to tour without the missionary and had good hearings; caste women, even Brahman women, calling them to their homes. Worn out, however, with the hard work which this field calls for, Miss McLaurin was advised to go on furlough and was not able to return owing to ill-health till January, 1915, when she was appointed to the work on the newly formed Avanigadda field along with her brother, Rev. J. B. McLaurin, who had taken up the work on that field.

Miss M. Caroline Zimmerman, who came to India in the fall of 1908, was appointed to the Vuyyuru field in 1911. Like her predecessors, she toured far and wide among the villages, seeking to help the Christian women and telling out the sweet story to the caste women. Many of these became secret believers, one expressing a wish to be baptized. Many pray to the true God and, in one village, three women begged the privilege of giving for the support of a Bible woman.

Branches of the Women's Help Meet Society have been formed in many villages and special efforts have been made everywhere to fill the minds of the women with some of the most beautiful truths in the Bible and some of the finest hymns.

By 1914, the staff of Bible women had increased to ten and these taught in 153 villages, visiting 960 homes, besides conducting 100 prayer meetings for Christian women, 20 meetings of the Help Meet Societies and 90 Sunday School meetings.

After Miss Zimmerman's marriage to Rev. H. B. Cross, in December, 1915, Vuyyuru was without a resident lady for the field work till January 1920, when Miss E. Bessie Lockhart, B.A., was appointed. She writes: "Everywhere the Christians have given me joyous welcome," and, after speaking of the large place held by preceding missionaries in the affection of the Christians, she closes her first report by asking: "Can I fail to see my opportunity for service and the grace of God in calling me to this great work? Can I fail to hear Him say, 'Be not afraid, neither be thou dismayed. As I was with them, so I will be with thee' "?

Caste Girls' Schools. — Mention has already been made of the opening of a Caste Girls' School at Vuyyuru in 1904. In June 1906 a similar school was opened at Valluru, a large town some miles west of Vuyyuru. The Christian headmistress proved capable and faithful, and, in less than six months, some of the girls showed that their consciences had been touched. During 1907, in re-arranging the work, the care



Miss E. B. Lockhart

of these two schools fell to Dr. Hulet. The Valluru school continued to prosper, and, not only did the girls learn their Bible lessons, but some of them met with the teacher every day for prayer. During 1908 and 1909, Dr. Jessie M. Allyn was in charge. The school continued to grow, and in 1909 six girls went out from the fourth class.

After the teacher, Agnes, left to be married, a Christian headmistress could not be found so a Brahman was engaged, who was favorable to the school.

In 1915 a new building was opened in Valluru but much difficulty has been experienced in securing suitable teachers. There has been serious opposition and the cry "Back to Hinduism" has been raised, by caste Hindus who fear the growing influence of Bible teaching in the minds of Hindu girls. But the effect is seen in the lives of former pupils, some of whom appear to have a vital knowledge of Christ, though they have not publicly renounced Hinduism.

Medical Work.—Shortly after Mr. and Mrs. Stillwell took charge of the Vuyyuru field, they felt the need of medical help not only for the children of the Boarding Schools but also for the growing numbers of Christians on the field. So they sent a man

to Yellamanchili to be trained under Dr. Smith. Before Mr. Stillwell went on furlough this man had returned and had started a small dispensary.

In 1905, when the dispensary was passed over to Dr. Hulet, the yearly attendance was about 500. As the compounder was head master and Dr. Hulet the manager of the Boarding Schools with nearly all the classes in Bible to teach, the dispensary could receive but little attention. But, in 1907 when Mrs. Cross assumed charge of the Boarding Schools, a piece of land was secured and a building of three rooms was put up. This was formally opened by Dr. McLaurin. Work was



Miss Gertrude Hulet, M.D.

carried out in these quarters until 1911.

Then with profits on the sale of medicines and the fees, more land adjoining this was bought, and on this a building of seven rooms and a long verandah was commenced. This was finished early in 1912. At this time the attendance was about 8,000.

During Dr. Hulet's furlough in 1908-9 Dr. Jessie Allyn was in charge of the work.

A very severe and seemingly irreparable loss to the work occurred in April, 1913, when the compounder, Gnananandam, was called away after a long illness. He may be said to have given his very life for the work. The previous September when a number of men who had been badly burned by the explosion of an acetylene lamp at a wedding were brought for treatment, he gave himself unstintedly, night and day to their needs. The men recovered but the strain of those weeks proved fatal to Gnananandam, and he was soon completely laid aside from all work and passed away the following Easter morning.

The work fell very heavily on the few helpers who remained but they gained in usefulness with experience and two girls sent to Pithapuram for training for six months soon became very useful.

As there seemed danger of the site opposite the ladies' bungalow being sold and built upon with native houses and land was needed for extension of the medical plant a plot measuring $\frac{3}{4}$ of an acre was purchased in 1918. This, however, was mostly afterwards resold when a more desirable site of $4\frac{1}{2}$ acres was secured. Money from the John Knott memorial and a gift from a neighbor of Dr. Hulet's was available to meet the cost of this new site and a new house for assistants was erected on part of the site near the present buildings.

The dispensary attendance has increased greatly during the past few years as many as a hundred at times being treated in one day. The total dispensary attendance for the year 1917-8 is given as 16,177 representing an enormous amount of work on the part of Dr. Hulet and her few assistants. The number of in-patients for the same year was 584. Similar figures might be given for the other years.

Great interest has been taken by patients and their friends in the Bible teaching given at the hospital and a good number have apparently been brought to a sincere trust in the Saviour although they have not felt able to break the ties of caste and make open confession of their faith.

After a very laborious term of service Dr. Hulet went on furlough early in 1921. After a short interval Dr. Jessie Findlay arrived in India and took charge of the Vuyyuru medical work. It is hoped that the work will speedily be provided with the necessary buildings on the new site so that the equipment of the plant may be adequate to so large and needy a work.

AVANIGADDA.

The Field.—Avanigadda is the name of the new Mission Station formed by a sub-division of the Vuyyuru field. It embraces a territory about 25 miles long and eight or ten miles wide, and has a population of about 75,000 which is rapidly increasing owing to the enormous irrigation works established by Government, by which 80,000 acres of waste land are now being reclaimed for cultivation. The field extends along the Kistna to the very mouth of the river, and has as its extreme boundary, the Bay of Bengal. In fact the bulk of the field is constituted by Divi Island, formed by two branches of the Kistna river, which enters the sea at different points. The whole territory is known among the Telugus as Divi Seema, that is, Divi Country.

For many years the Gospel has been preached in the Divi Seema. Indeed it is quite near Bodagunta, from which the first converts on the Vuyyuru field were baptized. In 1899 twenty converts were baptized from Avanigadda which is the county town and a place of considerable importance. In 1901, a worker was placed at another village, eleven miles south of Avanigadda and thirty-seven miles from Vuyyuru. In 1904 a decided advance was made, when 50 persons were baptized in the Divi Island. In spite of some reverses, the outlook was so encouraging in 1907 that a committee of missionaries visited Avanigadda early in 1908, to see whether the place was suitable for a Mission Station, and they reported favorably. The next year a church was organized at that place. In June, 1911, a site was secured for a Mission Compound, also a site in the heart of the town for a chapel. The following year a chapel was erected on this site while the money for the purchase of the Mission was the joint gift of the Dovercourt Road Sunday School, Toronto, and its Superintendent, Mr. S. J. Moore. The money needed for the erection of a Mission Bungalow was also supplied by the Dovercourt Road and allied Sunday Schools in Toronto and Mr. S. J. Moore.

Mr. J. B. McLaurin—Rev. J. B. and Mrs. McLaurin were the first missionaries in charge of the Avanigadda field, and entered upon their work there in January, 1914. In his first report, Mr. McLaurin describes the field in the following language:

“The town of Avanigadda lies between the two great branches of the Kistna river, just two miles below where they divide at Puligadda. Of this “Divi Seema,” the wide, level lands between these two rivers and the sea, hundreds of square miles have, within the last few years, been brought under irrigation. The water for the canals is pumped from the river at Puligadda.

Thus vast stretches of soil have been changed from a waste to a garden, and now, as one looks from the roof of the new mission bungalow, one sees emerald fields and fruitful gardens, red-tiled villages resting in beds of foliage; on one side the roofs of Avani-gadda, and far away on the other, over the top of the high flood-bank, a glimpse of the blue Kistna, flowing broad and deep between its banks of plume-grass. God grant that the harvest in the hearts of this people may be as great as that in these rich plains, and their characters as beautiful as is this land between the rivers!"

There were in 1914, three churches with a membership of 600. The baptisms each year for the past six years have been as follows: 28, 56, 111, 25, 208 and 215. The present membership is 1176. Thus the membership has practically doubled in the short period of six years, since the opening and school work and the spiritual life of the churches have gone forward most victoriously.

Except during his furlough in 1917-8, when Mr. Gordon of Vuyuru was in charge, Mr. McLaurin remained in charge until 1920 when he was appointed to the staff of the Theological Seminary at Ramapatnam in which American and Canadian Baptists



Rev. H. B. Cross



Mrs. Cross and Kathleen

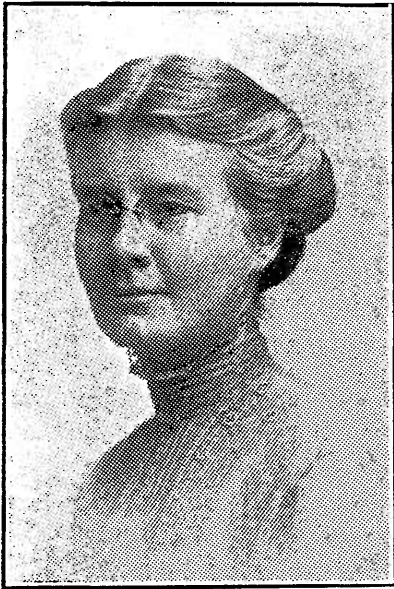
are co-operating. On Mr. McLaurin's removal, the care of the Avani-gadda field fell to Rev. H. B. and Mrs. Cross who had just returned from Canada. Mr. Cross enters on his work at Avani-

gadda with a good acquaintance with the field, having previously been in charge of the Divi Seema work when it was a part of the Vuyyuru field.

WORK FOR WOMEN AND CHILDREN.

Prior to 1915 the work of missionaries among the women and children of the Avanigadda field was necessarily limited to short visits while on tour from Vuyyuru. The possibilities of the work were seen to be boundless and intense was the longing felt for the day when a Mission Station would be opened at Avanigadda. That was at length accomplished and it was with the liveliest joy and satisfaction that Miss McLaurin took up her work on the Avanigadda field.

There were many old friends among the women to welcome her and, from the beginning a goodly number of the caste women became interested and intelligent learners. There were at first only four Bible women of whom only two were able to go on tour. While on tour the work at the station lapsed, from want of Bible women sufficient to carry it on. A few years later, however, in 1918 two helpers were secured and thus this difficulty was overcome and the number of regular pupils at the station rose to 106.



Miss Kate McLaurin

The need of Bible women to lead in the work among the Christian women in the out-villages has been felt as one of the crying needs of the field. There is great eagerness on the part of these women to learn but their opportunity is limited to the short time which is possible for the missionary and her

helpers while on tour in their villages.

The evangelistic school work has been marked by steady advance. There was a growth in four years from 27 schools with 369 pupils to 32 schools with about 600 pupils.

During the absence of Mr. McLaurin on furlough, heavy responsibilities fell on Miss McLaurin. The machinations of a Roman Catholic priest who was seeking to pervert our Christ-

ians were very hard to meet and only Miss McLaurin's vigilance and diplomacy averted very serious defections.

After a strenuous and oftentimes very trying term of service Miss McLaurin left for furlough in the spring of 1921. In the absence of a lady missionary to take Miss McLaurin's place the burden of the women's work falls on Mrs. Cross.

YELLAMANCHILI AND ANAKAPALLE.

The Field.—The town of Yellamanchili, with a population of about 7,000, lies 25 miles north-east of Tuni, with which it has railway connection. The extent of territory in the Yellamanchili field has varied from time to time. For some years there was a missionary in Anakapalle, a town of over 20,000 population, fifteen miles to the north-east on the same line of railway. Thereafter, at the request of the London Missionary Society, whose headquarters were at Vizagapatam, 20 miles still further to the north-east, the Anakapalle station was closed and the territory divided between the two Missions. There was another change when the L. M. Society handed over their territory to the Canadian Baptist Mission in 1911. The Anakapalle station has not since had a resident missionary, hence the missionary in charge of Yellamanchili has had to supervise the work over the territory included in both the Yellamanchili and Anakapalle fields which have been worked like one field and will be so treated in this sketch.

A large part of this field is mountainous, several ranges of the Eastern Ghauts intersecting it from east to west. In consequence of this and the fewness of the roads, travelling in many parts of the field is very slow and tedious. The soil is not very fertile except in some of the valleys and the lowlands near the sea and in the immediate vicinity of Anakapalle. The population is, however, dense, and famine and poverty are exceedingly common. Whole villages, some with a population of 2,000, are owned by merchants, into whose hands they have come through loaning money to the people during times of scarcity. Most of the dwellings are mud huts, thatched with straw, grass, or palmyra leaves. Whole villages are seen without a single tile-roofed house. The principal crops are millet, corn, sweet potatoes, tobacco and sugar-cane. There are fewer out-castes on this field than on those further south, but many of the Sudras are very poor.

Opening, Mr. LaFlamme.—To Rev. H. F. LaFlamme belongs the honor of locating and opening the Yellamanchili station. After acquiring the language, accompanied by Pastor Jonathan Burder, of Cocanada, and Jacob, of Samalkot, he visited Yellamanchili, and made an extended tour over the field. Speaking of this tour Mr. LaFlamme wrote: "We arrived on November 12th, just two years after my landing with Mr. and Mrs. Davis at Cocanada. The evening of our arrival, we climbed the hill that overlooks the town, and as we gazed out on the rich valley beneath, packed with a population of 500 to the square mile, and imagined the still denser popula-

tion beyond the hill-range to the north, we fell down before God and poured out a fervent prayer for these people. We descended to commence our tour over the country upon which we had looked, and with the assurance that every place that the sole of our foot should tread upon would be given to us for Christ. The spirit in which the people received us seemed to assure that hope. A village head-man said: "Years ago, we hated your message and your messenger, but within the last three years that is all changed. We welcome you as gods." Time and again did we have to say to them: "Say not so; we also are men of like passions with yourselves, and bring you good tidings, that ye should turn from these vain things unto the living God. That illustrates how vague their conceptions of the deity are; and still if any amongst your missionaries were not purer, better and truer than any of this land's so-called gods, they should be recalled at once."

On returning from his long tour, lasting over six weeks, Mr. LaFlamme was taken very ill with dysentery, but careful nursing brought him around, and, with the assistance of two Indian preachers, Jacob and Sarrayya, the former appointed and sustained by the Telugu Home Mission Society, made other extensive tours, preaching the gospel in scores of villages, in which, seldom, if ever, had it been preached before.

During 1891, the site of the Mission House—perhaps the finest in all the Mission—was secured, after the usual delays. The side of a hill was levelled off, and the rock thus quarried was used in the construction of the Mission House. In spite of famine prices, scarcity of labor, due in part, to the construction of the railway, and to rains and floods, the house finally reached completion, and on the last day of 1892, Mr. and Mrs. LaFlamme—whom as Miss Nettie Fitch, of the Maritime Provinces Mission, he had married in September, 1891—left the old, mud-walled, thatch-covered house, which had done service for three years as the missionary's abode, and took up their residence in the new bungalow. The Mission House is admirably situated to catch the sea breeze from the Bay of Bengal, five miles distant; it is built to provide accommodation for a missionary family and a single lady, and is surrounded by a compound of four acres. In spite of being much occupied with building operations, Mr. LaFlamme was privileged, during the year, to preach 717 times to an aggregate of 4,451 persons, and had the joy of baptizing two—one of these, his household servant, Ramaswami, now at rest, but for many years an efficient preacher, and the other a caste man. The latter, a quiet, respectable, sincere man, as a result of his confession of Christ, was cast out by his people. He lost his wife, his little child, his house, his land and standing crops, and, finally, under the strain of persecution, his reason, and became a raving maniac; and had to be removed to an asylum. His madness became a

great stumbling-block to the people of his village, who, of course, attributed it to his becoming a Christian.

Dr. Smith.—During 1894, Mr. LaFlamme, with the aid of several new helpers, continued to press the work, and, though no converts were baptized, yet one woman died confessing Christ, and several others seemed near the point of decision. In the spring of 1895 Mr. and Mrs. LaFlamme returned to Canada for furlough, leaving the care of the work to Dr. and Mrs. E. G. Smith.

Dr. Smith has the honor of being the first medical missionary sent out by the Ontario and Quebec Board. After a year in Cocanada, he removed to Yellamanchili to take up the work Mr. LaFlamme was just leaving. He found at once that his medical work created a friendly feeling. In 1897, the number of females treated was very large, because Mrs. Smith, being a trained nurse, was able to render efficient assistance, when operations were performed. The next year, a neat little hospital was built at a cost of \$300, capable of accommodating several patients, and containing a dispensing and operating room. In 1900, the receipts from the patients amounted to nearly Rs. 500, and the patients numbered nearly 3,000. Cards with a passage of Scripture on one side were used for the number and date of prescription, and in this way, medicine for the soul went with that for the body. It was customary, also, to read and explain a tract to the patients, and then distribute copies. An important part of Dr. Smith's work was the training of compounders. Several who have done and are doing good service were trained by him.

Another important task which fell to the medical missionary was that of ministering to his fellow-missionaries, when they were ill. There are many who remember with deep gratitude the help rendered at such times.

It is usually difficult to secure good men to help the missionary who works on a new field. As a rule the best workers on any field are men who have grown up on that field, and who have received their education in our own schools, including the Training School for teachers and the Theological Seminary. Mr. LaFlamme appealed to the Telugu Baptist Home Mission Society at its annual meeting in January, 1890. This Society undertook the support of G. Jacob, who volunteered to go; but he became ill with fever in June and left the field. Mr. Garside kindly allowed K. Sarrayya, one of his best preachers, to be the second man for Yellamanchili. Then, in 1891, another man was secured, but he died before the end of 1892. In 1894 six theological students spent their vacation in work on this field. Mr. Davis also allowed one of his married teachers to go to Yellamanchili, and Mr. Brown sent another couple. In 1897, Dr. Smith secured from Ongole two men

who have done good work as preachers. One of them has been the Pastor of Yellamanchili church for many years.

Dr. Smith had to care for the Narsapatnam field also till the end of 1898. He and Mrs. Smith were absent on furlough during the most of 1902 and 1903, and Dr. and Mrs. Woodburne were in charge. After his return Dr. Smith remained at Yellamanchili about two years, when he was transferred to Cocanada, in order to be near Pithapuram, where it had been decided to open a station specially for medical work. Dr. Smith remained in charge of Cocanada until the Hospital and Mission House at the new station were erected.

Dr. Woodburne.—On Dr. Smith's departure from Yellamanchili, Dr. Woodburne took charge a second time. He had not been there long, when the Chapel with a leaf roof was destroyed by fire in January, 1906. During the very great heat of the hot season, he and Mrs. Woodburne were at Coonoor, but he had very little rest because he was the only medical missionary there and had to care for a large number of sick missionaries.

The revival visited Yellamanchili in August, beginning on the same day as at Akidu. Dr. Woodburne, in writing about it, says: "For one whole never-to-be-forgotten month, we realized something of what Pentecostal power meant." In the last quarter of the year, the missionary made a tour, accompanied by several young men who had been revived, and the work and testimonies of these men were of a new order. In the next year also the results of the revival were very evident. All the workers were more earnest than formerly, and two men gave up congenial positions and went out to live in isolated villages. The new spirit was manifested in the re-building of the chapel. Led by the Pastor, the Christians, on the anniversary of the fire, began to excavate for the foundations of the new buildings. Many who heard of their faith and zeal sent donations, so that every need was supplied, and, on September 22nd, the members had the joy of entering their new church home.

During the year 3,370 patients received treatment, and over 50 inpatients were received.

Mr. Walker.—In March, 1908, Dr. Woodburne left with his family for furlough, and his brother, Rev. A. S. Woodburne, took charge. This arrangement, however, continued for only ten months, Rev. J. A. K. Walker being appointed to Yellamanchili from January, 1909. Mr. Walker spent much time on tour. The field began to yield more fruit, there being 21 baptisms in 1909, 22 in 1910, 24 in 1911, and 40 in 1912. Meetings for the revival of the church members were held both in 1909 and 1910, and many were cleansed and quickened.

From the time Dr. Woodburne left Yellamanchili there has never been a medical missionary resident at Yellamanchili, but a good work has been done by a compounder working under the supervision of the medical missionary residing in Pithapuram.

Mr. Scott—The large increase in membership in the western part of the field led to the organization of a second church at Penugole, and, a few years later, a third church was organized at Anakapalle. From March, 1914, when Mr. Walker went on furlough, till March, 1920, the Yellamanchili field was in charge of Rev. A.A. Scott, of Tuni, along with his permanent work on that field. During this time the number of schools under Mission management increased to six for the field, all of which received Government recognition and aid. Three new workers were secured, but others were dismissed or dropped from the staff, leaving the number of workers practically the same. The Penugole church was found to have within its membership a number of Christians who lacked proper shepherding and had seriously backslidden, and the church lacks a pastor to give all his time to the upbuilding of the church.

The baptisms in the last few years include a good number of converts of more than usual intelligence, several of them



Rev. D. A. Gunn



Mrs. D. A. Gunn

coming out from caste to confess Christ. After allowing for lapses the membership has risen in the past six years from 165 to 198.

Mr. Gunn.—After Mr. Scott's departure for furlough in

March, 1920, Dr. Smith took charge of the work for a few months, pending the arrival of Rev. D. A. Gunn from Canada. From July, 1920, Mr. Gunn has been in charge of the field along with Tuni and Narsapatnam.

WORK FOR WOMEN AND CHILDREN.

Miss McLaurin was the first lady missionary at Yellamanchili. From August, 1895, till July, 1897, she labored in the town and over the field as well as at Narasapatnam. From that time till December, 1903, when Miss Murray was appointed, the field was without a resident lady missionary.

Miss Murray fell ill in November, 1905, and she did not recover her usual strength till February, 1906. In July, she was laid aside with enteric fever, and was ill throughout the time of the revival. Her Bible women received a great blessing at that time, and this was a source of great joy to their missionary.

Miss Murray has seen something of fruit among the caste women in the past few years, two having openly confessed Christ,



Miss Anna Murray



Miss Eva McLeish

while others have not felt themselves strong enough to burst the bonds of caste and confess the Saviour in whom they appear to be sincerely trusting.

Much time has been spent by Miss Murray touring among the villages. In 1909, she was out for 100 days, and visited for the first time 40 villages, some of which were reached by a rough

rocky road. Through press of work no missionary had been there for at least five years. Work that is trying to both body and the spirit wears out the strength. Miss Murray went on furlough in 1910 but was not able to return till the end of 1912 when the conditions at Yellamanchili made advisable her appointment to Narsapatnam for a time. By the spring of 1914, however, it was possible for her to resume her work in Yellamanchili. She continued with her usual evangelistic zeal until 1918 when she again took furlough, returning in the end of 1919.

In 1916, Miss Eva McLeish, a niece of Miss Murray, was appointed to share in the women's work on this field. Miss McLeish took charge of the Caste Girls' School, and greatly developed the work among the children establishing day schools and evangelistic schools in Yellamanchili and several villages in the vicinity, and, wherever possible in more distant villages, besides sharing in the general evangelistic work among the women.

The Caste Girls' School opened by Dr. and Mrs. Smith, has had a most successful career. The attendance at times has been over 100, and, again, from lack of sufficient teachers, opposition and the starting of a rival school, the attendance at other times has been disappointingly small. But, whether the attendance has been large or small, the work has been most thoroughly done. Many pupils have come to know the way of life and the influence of the school is perpetuated in their lives and an open door is found for the Gospel into the homes of pupils of the school.

The staff of Bible women suffered severely in the past two years by the death and unavoidable dismissal of three of the helpers. The need for new helpers is most urgent.

Miss Murray was warmly welcomed back from furlough at the end of 1919 and Miss McLeish went on furlough in the following spring leaving the entire women's work to the care of Miss Murray.

NARSAPATNAM.

The Field.—The Narsapatnam field lies north-west from Tuni and Yellamanchili to which it is contiguous, covers an area of 500 square miles and contains a population of 200,000 souls. Though the soil is mostly fertile, much of the country is rough and mountainous. The field presents remarkable scenic attractions. As one approaches the station from the south, the town comes into view, nestling amidst a wonderful wealth of tropical trees, and occupying the very centre of a gently undulating plain with a dim blue semi-circle of lofty hills ten or fifteen miles away to the north and west standing ever like trusty sentinels to guard the charming panorama of fertile field and peaceful populous village.

The people on this vast undulating country are Telugus but beyond these, far over the hills on what is known as the Agency are to be found the Khonds, Kois and other hill tribes who have a language of their own, yet for the most part speak a corrupt form of Telugu. They eke out an existence by hunting, fruit-selling and farming.

Narsapatnam is a great fruit producing centre, being famous for its oranges, not to speak of guavas, mangoes, custard apples, plaintains and coconuts, all of which are produced in large quantities. The groves of coconut palms with their slender stems and fronds waving gracefully over the villages are among the fairest sights imaginable.

Narsapatnam is a town of 11,000 people. It is an important Government centre having a Head Assistant Collector and a Superintendent of Police stationed in the town. The Government offices are a fine and quite imposing block of buildings. There is also a good hospital with an assistant surgeon in charge.

Fever of a very malignant type is exceedingly prevalent on the hilly parts of the field but the field is none the less a singularly inviting one and the people simple, hospitable and friendly, with less of caste pride than prevails on most other Telugu fields.

Mr. Barrow.—Narsapatnam became a separate field by the appointment of Rev. George H. Barrow as its first missionary. It must not be inferred from this, however, that, up to that time no work had been done on the field. For years it had been traversed more or less extensively by the Tuni and Yellamanchili missionaries, though on account of scarcity of workers and the remoteness of the field, no very permanent impression had been made upon the people. However, in that year the Mission property was purchased, a missionary located there and work begun in earnest. A room in the bungalow was fitted up as a chapel,

in which two services on Sundays and one during the week were held with a very encouraging attendance. Bazaar preaching, too, was pressed with a great deal of vigor. "Many villages," wrote Mr. Barrow in his report for 1922, "within a radius of nine miles from Narsapatnam, have been reached on horseback, some of these inhabited by Hill Tribes who listened well to the first missionary who had ever visited them."

Two converts, one of whom was a caste woman, were baptized in the large tank (reservoir) at Narsapatnam before a great concourse of people. The following year the Indian staff, consisting of one single preacher with whom Mr. Barrow began his work, was increased by the addition of one evangelist, two Bible women and one teacher. The Mission House underwent some necessary alterations, a new chapel and preachers' houses were built, a new baptistry put in and the dormitories for a Boys' Boarding School completed. In 1893, a rich and influential Vellama caste widow was baptized in the presence of hundreds of spectators, and, though much persecuted and carried about from village to village, she remained firm in her new-found faith. Her uncle, the Munsiff (Magistrate) of Balighattam, an old and bitter persecutor of the Christians, uttered such defamatory statements and spread such reports about the missionary as were calculated to greatly damage his influence. After much prayer and thought, a charge of defamation was brought against the Munsiff, who soon deeply repented of his folly, made a public retraction and apology and resigned his office. He was greatly touched by the Christ-like way in which the missionary forgave him, and, at his own request, the missionary came to his house to preach and pray. The whole attitude of the village was transformed, and the preacher and his wife, David and Sarah, who, for months, had been compelled to stop outside owing to a previous attempt to burn them alive by setting fire to their house, were now allowed to live in peace. These people deserve special mention, as the most faithful workers the Narsapatnam field has ever had.

On the 13th of September, 1893, the Narsapatnam church was organized with 22 members. Two others were received on experience later. Early in 1894, Mr. Barrow had the joy of baptizing two men and their wives and a married sister, whose husband afterwards left her and married another woman. These were all of the same caste as the rich widow mentioned above.

Mr. Barrow was not permitted to continue long in the work in which he had received so many marks of blessing. He became very ill at Narsapatnam and was taken to Cocanada, where, in spite of the best care and medical skill, he died on November 18th, and was buried beside his fellow missionaries, Messrs. Timpany and Currie. A few months later Mrs. Barrow returned to Eng-

land. The field was cared for by the Yellamanchili missionary, Dr. Smith, for three years, after which, Mr. McLeod, who was at Anakapalle, took charge. Early in 1902, he and Mrs. McLeod removed to Narsapatnam, and gave the field the full benefit of their best efforts for one year, after which they found it necessary to go on furlough. Narsapatnam field reverted once more to the care of the Yellamanchili missionary, then from 1906 to 1908 inclusive Mr. Scott had charge of it along with Tuni. Thereafter Rev. A. Stewart Woodburne had charge throughout his first term excepting for a few months spent in Cocanada as Acting Principal of the High School.

During the years 1903 to 1905 when Dr. Woodburne and, later, Dr. Smith were in charge, several preaching tours were made and the sales of Scriptures increased greatly, amounting to 1,055 in 1904, and 1,676 in 1905, beside two Bibles and six New Testaments. The field sustained a heavy loss in the death of Salome, a Bible woman who had been baptized in Mr. Barrow's time.

During the years 1906-7-8, when Mr. Scott was in charge, three tours were made in 1907, and others in the following years. A site was secured in Uratla where there were several earnest enquirers and a preacher located in the village. Sales of Scripture portions continued good and a few from various villages were baptized.

Mr. A. S. Woodburne.—At length, in 1909, the field was so fortunate as to have a resident missionary to give all his time to the work. Rev. A. S. Woodburne took charge and continued till his furlough except for the time above noted.

The sum of \$1,000 for a new bungalow was received in the last quarter of 1908, but the balance did not come till the end of 1909, consequently, after the foundations had been laid and the walls had risen a few feet, the work was delayed for ten months and it was not till March, 1911, that Mr. and Mrs. Woodburne were able to occupy it.

A distinct advance was made in 1910, when workers were stationed in three villages. Ten were baptized and eighteen in 1911.

Throughout the years 1913-4, till Mr. and Mrs. Woodburne went on furlough, extensive tours were undertaken, Mr. Woodburne personally conducting preaching services in about 150 villages, in all parts of the field, and never did he lack for an attentive hearing. Evangelistic school work was also developed till there were 35 schools with 550 children gathered week by week to learn Christian hymns and Scripture lessons. Villages schools were increased in number to six and Government recognition secured for all.

Mr. H. D. Smith.—On Mr. Woodburne's departure on furlough in 1914, Rev. H. Dixon Smith took charge, and continued till July, 1917, when he was transferred to Cocanada to take up the Principalship of the McLaurin High School. Mr. Smith laid great stress on initiative evangelistic work in selected vil-



Rev. H. Dixon Smith

lages and personal dealing with individuals to win them for Christ.

Special services conducted by Mr. Walker were blessed to the cleansing and quickening of the workers.

The evangelistic campaign was prosecuted with special persistence in the neighborhood of Ratsupalle where the number of converts and enquirers was such as to warrant the expectation that a new church might be organized in that village. Many, however, who had shown great interest, seemed to become indifferent, and many of the converts moved away to Rangoon or other distant points, and the hopes of establishing a new church were doomed to disappointment.

Attempts were made to explore the Agency section of the

field as the elevated and thinly peopled part of the field is called. The people in this district are of a simple-minded, cheery disposition; less civilized than the people on the plains but also less corrupt. They seem remarkably open to the Gos-



Mrs. H. Dixon Smith

pel. But, so evil is the reputation of this region for feverishness that preachers brought up on the plains are afraid, and not without reason, of attempting to live in the hill country. The hope of evangelization of the territory lies in the winning of converts among them by the missionary himself and the training of these for service among their own people.

On the transfer of Mr. and Mrs. Smith to Cocanada, the care of the field fell to Mr. Scott, along with that of Yellamanchili and Tuni, which were already in his charge. This arrangement continued till January, 1918, when Mr. Timpany, already busy in his own field, Samalkot, took over the Narsapatnam work also.

Mr. Timpany continued in charge till July, 1920, giving the field such attention as was possible under the circum-

stances. Happily, N. D. Gabriel, who was appointed as pastor of the church, proved a very capable and trustworthy helper, but much of the burden of the work fell on Miss Mason, who resided alone at the station.



Miss Clara Mason

In July, 1920, Rev. D. A. Gunn, who had just returned from furlough, took charge of Narsapatnam along with Tunj and Yellamanchili. Happily the difficulty of attempting to oversee the work on three fields was lightened in a measure by the provision of a motor car, but the task remains greater than any man can possibly overtake. Nor was Mr. Timpany's task lightened by the transfer of Narsapatnam to Mr. Gunn for he was called upon to take up the Ramachandrapuram

work along with his own field, Samalkot, and at the same time take up the Treasurership of the Mission in place of Mr. Stillwell, who was proceeding on furlough.

The membership rose on the field in the last ten years from 52 to 92. The staff consists of one pastor, five evangelists, six teachers, and five Bible women.

Needless to say the crying need of this great field is to have a missionary family placed among them to carry forward a persistent and aggressive evangelistic campaign. Who will answer the call?

WORK FOR WOMEN AND CHILDREN

While resident at Yellamanchili, Miss K.S. McLaurin,



Miss Bertha L. Myers

and later, Miss A.C. Murray, had done much work for women and children of the Narsapatnam field, but it was not until Miss Murray's appointment in January, 1913, that Narsapatnam had a resident lady missionary. This, however, was merely a temporary arrangement due to existing conditions in Yellamanchili, and only continued till March, 1914, when she resumed charge of her regular work in Yellamanchili. Thereupon Mrs. H. Dixon Smith cared for the work till the appointment of Miss Clara A. Mason in 1915.

Miss Mason has given herself unreservedly to the work, touring extensively among the villages and thoroughly organizing the evangelistic school work in villages around Narsapatnam.

Among the women in the villages have been found a goodly number who seem to be "Not far from the Kingdom."

After a strenuous term of service marked by heavy responsibilities but a most encouraging measure of success, Miss Mason went on furlough in the spring of 1920. Miss Bertha L. Myers was appointed to the care of the women's work during Miss Mason's absence, and has already been busily engaged in the work.

VIZAGAPATAM.

The Field.—Vizagapatam is, after Cocanada, the largest and most important seaport between Madras and Calcutta. It is beautifully situated on the Bay of Bengal, with a fine view of the sea, and with high hills and lovely scenery to the rear. It has an eventful history which stretches far back into antiquity. The earliest records speak of it as part of the Kalinga kingdom. About 360 B.C., it passed under the dominion of Asoka, the great emperor of the Buddhist Mauryan realms, and near Anakapalle, twenty miles from Vizagapatam, are some of the most interesting relics to be found in the Madras Presidency.

In 1686, Aurangazeb, the Emperor of Delhi, conquered the country as far south as the Kistna river, and ruled it by a deputy though the native rajahs were in constant revolt against his sway. This part of the country next fell into the hands of the French; the whole of the Northern Circars being ceded to France in 1753. Finally, after a bitter struggle, the British came into possession and have continued to rule the territory ever since.

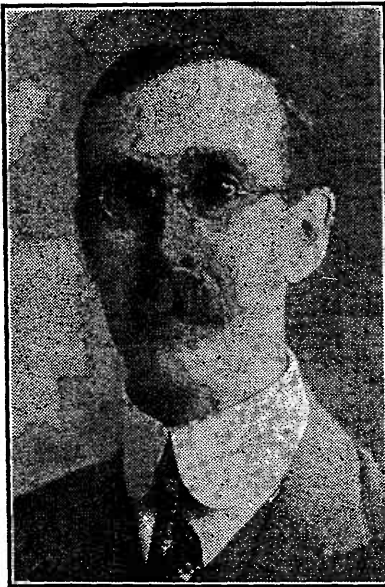
The Vizagapatam field comprises the municipality of Vizagapatam with about 42,000 people, and the district surrounding the city with a population of approximately 200,000 in about 370 villages. The municipality includes a suburb called Waltair, crowning the hills above the city. In this suburb the missionaries and most of the European residents live in attractively-situated bungalows, commanding beautiful views of the sea on the one hand and still loftier hills on the other. Owing to its unique situation, Waltair enjoys the most temperate climate of any station on the east coast of India. Nevertheless the fact that a shade temperature of 108 degrees Fahrenheit was recorded a few months ago, proves that the most temperate may at times become most intemperately hot.

The London Missionary Society.—Vizagapatam was first occupied as a Mission Station in 1804 by the London Missionary Society, and they continued the work for 106 years. If success is to be measured by the number of converts gained for the labor expended, their Mission cannot be regarded as having been very successful. Doubtless much good work was done, and the Gospel seed faithfully sown. It will be ours to reap the harvest. Perhaps the Mission made its greatest impression upon the community through its excellent schools. Thousands of the flower of the Hindu families of the district received at its hands a superior education, under Christian auspices. This has helped to set the Christian religion in a high and honorable light in the eyes of the people. Many honored names

are found on the list of missionaries who devoted their lives to the spread of the Gospel in Vizagapatam. The most noted of these was Dr. John Hay, the famous Telugu scholar and translator.

Owing to a lack of funds, a scarcity of missionaries and the desire to concentrate upon the Cuddapah District, in which great success was being enjoyed, the London Missionary Society decided to sell their Vizagapatam station, and, in 1911, it was purchased jointly by the two Canadian Baptist Mission Boards for about Rs. 45,000 (\$15,000). The Mission plant included two bungalows, the High School buildings and hostel, the Hope Hall Girls' School building, and two or three other buildings. The London Mission Telugu Church, which numbered about 150, continued as an independent congregation. For their use two chapels, one in Waltair and the other in Vizagapatam have been loaned by our Mission. Thus far this Telugu church has managed its affairs very creditably.

Mr. Higgins.—Rev. W. V. and Mrs. Higgins and Miss M. Helena Blackadar, B.A., were appointed our first missionaries to Vizagapatam. They entered upon the work in January, 1911. In March, two churches were organized, one Telugu and



Rev. W. V. Higgins



Mrs. Higgins

the other Anglo-Indian. The former began with 5 and now, (1921), numbers 61. The latter also started with 5 and it now has 39 members. The Union Chapel was passed over by the

London Missionary Society to a Board of Trustees for the use of the Congregational and Baptist Anglo-Indian churches; the understanding being that they use the property conjointly. The two congregations worship together, yet, the separate organizations are preserved intact, each managing its own internal affairs.

The first person baptized into the Telugu church was Mrs. Satayamma, a woman of the Rajah caste, and related to the local Zemindars or Rajahs. Through the study of the Bible, she had been a Christian almost from childhood, but, owing largely to the opposition of her husband, she was prevented from being baptized. She, however, faithfully taught the Word to her household, until her sisters and niece were converted. The death of her husband who, in his last hours, found peace in believing, removed every obstacle, and, on Easter Sunday, 1911, she joyfully followed the Lord in His own holy ordinance, making the good confession before many witnesses. The next converts were an outcaste man and wife, then the cook in the missionary's family, and, still later, one of the High School boys.

Our greatest inheritance from the London Mission is the schools—large, well-staffed, and centres of wide Christian influence. The largest and most important of these is the High School. It is said to be the oldest, largest, and, in some respects the best Mission High School in the Presidency. It has an enrolment of over 900, ranging from the Infant Standard to the Matriculation Class. Of these about forty belong to Christian families, and the rest are mostly Brahmans. For over forty years, the school owed its success chiefly to the Manager and Principal, Mr. D. Lazarus, Esq., B.A., who gave it his best energies and won the love and esteem of thousands of pupils and their parents. Owing to failing health, Mr. Lazarus retired in 1917, and quietly passed away in February of the following year. An immense throng attended the funeral and the hearse was drawn by his school-boys. Thousands of men now scattered over all parts of the land, studied under him and are loud in praise of his character. His family, also, are a fine example of consecrated Indian Christianity.

Shortly after our Mission took over the High School, the leaf-roofed buildings used as class rooms were swept away by fire. The Rajah, A. V. Jagga Row, a former pupil, came to our help by granting rent free for a year a large building known since as Jagga Row Building. After the expiry of the year the building was granted on a monthly rental of Rs. 75. Efforts were made to secure a suitable site for a new building but without success, and, as the Jagga Row building was about to be sold, we were confronted with the prospect of having no shelter for over 500 of our students. The Board had no funds to spare to

purchase the property. In this crisis, missionaries and other friends came to the rescue with small loans of money and a total of Rs. 15,000 was obtained in this way. The property was purchased and the Government undertook to meet half the purchase price. Subsequently the Board repaid the amounts loaned to purchase the property.

The attendance of pupils has been well maintained. At one time as many as 1,054 were in attendance. In 1917, a visitation of the Plague from which our Mission territory had been remarkably free, reduced the attendance to about half. After the plague had abated, however, the students began to flock to the school again and the attendance rose to almost the usual number. But, after the summer vacation of 1918, when the agitation concerning the Rowlett legislation was at its height, malicious agitators tried to persuade the boys of the higher classes to leave our school and join another under Hindu management. The fact that 850 boys remained by our school is clear evidence of the hold the school has on the town. These blows coming about the same time as Mr. Lazarus' resignation and death were indeed severe but Mr. Corey, who was in charge succeeded in maintaining confidence in the school and it weathered the storm admirably.

The number of Christians on the staff is still very small as properly qualified Christian teachers are difficult to obtain, but a large proportion of the staff have an intelligent understanding of Christian teaching and sympathy with the aims of the school.

The school with approximately 1,000 students offers a most tempting field for evangelization of a class of men who will be occupying positions of trust and influence in the years to come. So far as possible the missionary and the Christian teachers on the staff have embraced the opportunity. Daily Bible instruction is given and there are largely attended Bible Classes on Sundays in which keen interest is



Mr. John W. Davis

taken. But it is cause for unbounded satisfaction that the long-felt need for a man to give all his time to the school is being met by the appointment of Mr. John W. Davis, M.A., B.Th., son of Rev. John E. Davis, of honored memory. This will not only meet the need for a thorough work among students in the school and the town but will set the field missionary free to evangelize the populous and hitherto but little evangelized territory surrounding Vizagapatam.

Missionaries residing in Waltair while studying Telugu have found a sphere of work in the Anglo-Indian church. Times of great blessing were experienced in this church when Mr. Walker conducted a series of special meetings. A good number of converts were won and the church greatly revived.

A Book Room has been maintained in the city and large quantities of Christian literature sold by the colporteur or sent out to surrounding Mission stations.

Mr. Corey.—Mr. Higgins was in charge until his departure for furlough in 1918 after which Mr. Corey took over the field, along with his permanent work in Vizianagram, and continued in charge up to the present time. The task which has confronted these missionaries has been a most exacting one. It is cause for special thanksgiving that grace has been given and strength sufficient for the day and the task but there is a vast work to be done calling for the time and strength of three or four men where so much of the time there has been but one.

WORK FOR WOMEN AND CHILDREN.

The ladies of the London Mission carried on for years some very successful schools. One of these was opened by Mrs. Hay about seventy years ago. The Hope Hall School was started in 1883. This school occupies a spacious and airy building, but more land is urgently needed for a playground.

Miss Blackadar.—When Miss Blackadar took charge it had an enrolment of 156. It has now about 200. The Bible is taught daily, and prayer meetings are held in which many of the girls take part quite freely.

In November a new school for girls was opened in Alipuram a part of Vizagapatam, with 90 names on the roll. A Christian headmaster was secured and the prospect looked bright for a time, but owing to opposition and a rival school, the Mission has at times been in a precarious condition.

Girls in Hope Hall School have in several cases shown a very definite Christian faith. In their prayers they have asked that they may never again fall into idolatry after having heard of Jesus Christ, and that their parents might learn of Him. A visit of the India S. S. Evangelist was much blessed, fifteen girls, nine of them from Hindu homes, definitely giving themselves to Jesus Christ.

During the visitation of the Plague in November, December and January, 1917-18, Hope Hall had to be closed for a time, and it took several months before the attendance reached its former strength.

Visiting by the missionary and the Bible women in the zenanas has been most assiduously and faithfully prosecuted. Special efforts have been made on behalf of the Goldsmith caste women, relatives of whom in Bimlipatam have become Christians. Many seem very near to the Kingdom, and, were it not for the tyranny of caste, would, doubtless, have openly confessed Christ.

Miss Blackadar left for furlough in May, 1918, returning at the beginning of 1920, and was most warmly welcomed back to her busy life in Vizagapatam. During her furlough her work has been in the care of Miss E. Bessie Lockhart, B.A., This was a heavy task indeed for a new missionary whose language studies were not completed in the beginning of the period, but Miss Lockhart met all the demands of the situation discharging her many duties nobly and winning a large place in the hearts of the people.



Miss Helena M. Blackadar

BIMLIPATAM.

The Field.—Bimlipatam is a sea-port town of about 9,000 inhabitants, beautifully situated on the Bay of Bengal, of which, on account of its high elevation, it commands a splendid



view. It was first occupied as a Mission Station in November, 1875, when Rev. R. and Mrs. Sanford arrived to begin work. They were joined a month later by Rev. G. and Mrs. Churchill. Necessarily, much time during the first two years was given to the study of the language. Telugu services were begun in the bungalow which Dr. Sanford was able to rent, and a Sunday School was opened. In March, 1876, a small church of four members was organized, which soon increased to six. Mrs. Churchill also opened a Bible Class for English-speaking people and started a prayer-meeting for women. About this time

Rev. R. Sanford, D.D. Mr. Churchill's health failed, and he was obliged to make an extended trip to Australia to recuperate, Mrs. Churchill remaining behind at the station. He returned greatly improved in health, and again took hold of the work.

A Boarding School for girls, of which Mrs. Sanford took charge, was opened. Several of the girls, such as Miriam, Nellie, Neila, Cassie, and Lizzie, afterwards became among the most reliable and efficient workers in the Mission. Mrs. Churchill also opened a Caste Girls' School, which had an attendance of 32.

Mr. Sanford.—After many obstacles, placed in his way by hostile land-owners, Mr. Sanford at last succeeded in securing a rough bit of ground on a rocky hillside. In his skillful hands, this barren spot was soon transformed into a beautiful compound, with comfortable Mission House, Boarding School, workers' houses, and later a stately chapel, built largely with funds collected by Mr. Sanford himself.

In 1882, Mrs. Sanford's health failed, and she was compelled to return to Canada. Mr. Sanford accompanied her and the two children as far as England, and then nobly returning to Bimlipatam for a further period of three years, before taking furlough.

One of the special features of the work in Bimlipatam for many years was the five o'clock service at the Clock Tower, in which all the Christians took part. Around the tower the

battle raged between darkness and light, between truth and error; for here the Brahmans gathered their forces and sought to break up the service by drowning the voices of the preachers with hideous noises and by holding opposition meetings. At last, the police interfered, and the disturbances came to an end.

Though the work was hard, and the ingatherings in the early days comparatively small, there was always something to cheer and encourage the missionaries. Special mention should be made of the conversion of several members of the D'Prazer family. A number of them became active workers, and their devotion and zeal were a great joy and comfort. The best known member of the family is Miss Eva D'Prazer, who entered the medical profession and for over a quarter of a century has been a tower of strength to the Mission, both by her own personal service and by her liberal financial support of every good cause.



The late Mrs. Sanford

Brahman Converts.—In 1886, three Brahman young men professed conversion. Their names were Krishnamurti, Kesava Row and Ramamurti. They were friends and fellow students and often came to the Mission House for light on the Scriptures. The first to be baptized was Krishnamurti. A great storm of persecution broke out, and, for three months, the missionaries waited and prayed in fear and trembling, lest the faith of the young man, who had gone back to his home after the baptism, should fall under the fearful strain, but he stood firm, and for years has borne testimony as a Bible teacher and pastor. The second to be baptized was Kesava Row, and, as before, terrible scenes were witnessed, as the relatives, accompanied by hundreds of the townspeople surrounded the Mission House where the young man had taken refuge. The presence of the police quieted the mob, which finally dispersed, without doing any violence. Mr. Kesava Row, like Mr. Krishnamurti, has proven a faithful and useful helper in the Mission. He is specially gifted with the use of his pen, his tracts being widely circulated. About this time,

still another Brahman convert, named Sita Ramayya, was baptized at Chicacole. He was given a terrible drug by his relatives, which for nearly twenty years impaired his memory, clouded his mind and paralyzed his will. As soon as he recovered he confessed Jesus afresh, was received back into fellowship, and for many years has preached Christ to his fellows.

Mr. Morse.—After two long terms in India, Mr. and Mrs. Sanford returned to Canada on furlough, and the care of the station was passed over to Rev. L. D. and Mrs. Morse. During Mr. Morse's regime, occurred the baptism of Somalingam, a goldsmith of the village of Polapalle and a man of great intelligence. His wife and children were carried off by relatives to Vizagapatam, and attempts were made to poison him. Within a month she returned and later united with the church. Afterwards his brother Veeracharayulu was saved, and several members of the family came out on the Lord's side. They have for years conducted a school in their village, and taught the Bible to hundreds of children.

In 1895, opposition at the Clock Tower again broke out, this time led by a Mohammedan, who blasphemed the Christian religion. The whole town was stirred, and the people surged around the Clock Tower, like waves of the sea. God was with the missionaries in special power. "Every slander was quashed, and the inimitable glory of the Gospel displayed before the awakened multitudes."

Mr. Gullison.—In 1900, worn out by strenuous labors, Mr. Morse's health began to give way, and he and Mrs. Morse returned to Canada. They were never able to resume the work. They were succeeded by Rev. R. E. and Mrs. Gullison. Under their fostering care, the little church at Bimlipatam has grown, till now (1921), it numbers 145 members, several of whom occupy places of prominence in the public and commercial life of the district.

Reference has already been made to the opening of schools in the early days of the Mission. In 1876, a school of 60 Hindu boys was handed over to the Mission. This was carried on for two years and a half, until the death of the headmaster made continuance impossible. This, however, gave Mr. Sanford a vision of a large school for the future. Plans were formed and a large chapel, for school and church purposes, was erected. The report for 1880 states that the Mission School had an attendance of 43, of whom one-third were girls. It has gone on ever since without a break, though, at times, the attendance has fluctuated a good deal, especially if some of the children professed conversion. In 1901 the school was raised to the Higher Elementary Grade, and was recognized by Conference as the Central Boys' School of the Northwestern Mission. After a struggle, Government recognition of the school was

also secured in 1902, and the attendance rose from 57 to 174. As the Mission School waxed the Municipal School waned, and this fact caused great bitterness among the caste people. Finally the Government ordered the Municipal School closed, and voted to recognize the Mission School alone as the Higher Elementary School for the town. Violent opposition, intensified by the conversion of a Brahman, broke out. An attempt



Rev. R. E. and the late Mrs. Gullison and family.

was made by intimidation and force to boycott the Mission School, and retain the Municipal School. The Director of Public Instruction, however, stood firm, and the storm passed over.

About this time, a splendid property, just across the street from the Mission Chapel, and splendidly adapted for school purposes, came into the market. This was secured by the indefatigable efforts of Mr. Gullison, with funds raised on the field. With a grant from the Government, the whole building was put into repair, and in April the formal opening took place with appropriate ceremonies, presided over by the Inspector of Schools, who expressed his regret at the absence of Mrs. Gullison, who had done so much for the school.

The school prospered greatly and increased in attendance till, in 1914 there were 350 enrolled.

In more recent years, owing to the provision of a more thorough course in the Lower Elementary School, and the abolition of school fee concessions in the Higher Elementary School, the attendance in the latter decreased while that in the former increased. Non-Christians in large numbers have taken great interest in the school Bible teaching, and the attitude of the non-Christian community has changed from one of opposition to one of indifference or toleration.

The church experienced a time of spiritual revival in 1913, Mr. K. Appalaswami had been called to become pastor, and his

ministry was most helpful but discord and dissension prevailed and spread far in the church. For a month special meetings for prayer and self-examination were held. The power of the Spirit was seen in confession. Health, harmony and helpfulness were restored. All were revived and souls were saved.

In Tagarapavalsa, special interest was awakened. Two men were baptized and some years later Moya Samuel was located there, and hopes were high that he would lead many of his own caste to Christ. But in the midst of his work he was suddenly carried away by influenza, and there was no one to take his place as a teacher in his village.

In Polapalle, Somalingam, the goldsmith Christian referred to above, carried on a school for many years. He has been subjected to bitter persecution and opposition, and for four years a rival school threatened the very existence of the Christian School. At length, and in a providential way, through Somalingam's prayers and successful treatment of his principal enemy, the teacher of the rival school, a Brahman, this enemy was led to close the rival school and discontinue all opposition.

Converts on this field have been subjected to severe persecution. In one of the out-villages new converts were refused the use of the public well and even of a private well, of which they owned two-thirds. Most persistent and bitter attempts also were made to deprive them of their inherited property. Converts have not been numerous as yet, but they have proved their worth by their steadfastness under trial and their zeal in Christian service.

During Mr. Gullison's furlough, which had to be prolonged to 2½ years, owing to the serious illness of Mrs. Gullison, Rev. H. Y. Corey was in charge. Already busy with his regular field, Vizianagram, he came to Bimlipatam to reside in order to give the large Boys' Boarding School close attention. The schools, the church, and, indeed, all the work bear the marks of his wise and aggressive leadership.

WORK FOR WOMEN AND CHILDREN.

Work among the women and children of the Bimlipatam field was begun by Mrs. Sanford and Mrs. Churchill as above noted and the influence of their activities still abides. In 1878 Miss Carrie Hammond (now Mrs. Archibald), arrived in India as the first single lady from the Maritime Provinces, to take up work among the Telugus. After a year and a half at Bimlipatam, she was transferred to Chicacole, and, as a consequence, the house to house visitation was discontinued. In 1884, Miss Wright and Miss Gray came to reinforce the Mission. They studied the language in Bimlipatam, and for eleven and a half years Miss Gray gave herself up with ceaseless energy and deep devotion to the work of making Jesus known in the streets and lanes of the town. Her memory is still frag-

rant and her work abides. While not neglecting the opportunity offered by the schools, she always felt that her special sphere was among the women in their homes. She began with the outcastes and worked up. At first, she met with much opposition, but, by loving persistence and tact, gradually wore down opposition, until at last she was welcomed gladly in scores of homes. In many Mohammedan houses, too, she made friends, but had to give them up, owing to the opposition of the men. She gathered and trained a large staff of Bible women. Into these she poured the wealth of her Christian experience, and so multiplied her influence. Neither was her work confined to the town, but she toured extensively.

Miss Gray returned to Canada in 1896. Owing to the strain of her long term of over eleven years in India, her health was so impaired that she did not return until 1899. Her place at Bimlipatam was taken by Miss Ida M.

Newcombe, who has remained in charge ever since except when on furlough in Canada. She has given herself, with unstinted devotion, not only to work in the town, but also to touring among the villages. For several years, she was much handicapped for want of efficient Bible women. She has, however, succeeded in training some of the wives of the converts, and they have been a great help and comfort. She has also given much of her time to teaching in the Central School, with excellent results. In 1904 she was joined by Miss Flora Clarke, and for nearly four years, during which time Mr. and Mrs. Gul-



Miss Ida M. Newcombe

lison were on furlough, between them, these two ladies carried almost the entire responsibility of the field in all its departments; Miss Clarke taking charge of all the schools, including the Boarding Department, while Miss Newcombe looked after the Telugu Church, the touring and the work in the zenanas. On the departure of Miss Newcombe on furlough in 1906, Miss Clarke managed the whole station for over a year, until the return of Mr. and Mrs. Gullison and Miss Newcombe in the fall of 1907. During most of that time she had the companionship of Miss A. Laura Peck, B.A., while the latter was engaged in the study of the language. On her return to the station, Mrs. Gullison took over the care of the Boarding Department, and Mr. Gullison took charge of the Mission School. Miss Clarke still taught the Bible and English in the school, but gave herself especially to distinctively women's work. She also alternated with Miss Newcombe in the touring. Just before returning to Canada, in 1910, Miss Clarke spent five months on

tour, and visited all the 440 villages on the Bimlipatam field—a wonderful achievement.

Up to the present time, Miss Newcombe has devoted herself unsparingly to the many-sided activities of work among the women and children. Aside from the regular lines of work she has managed the sales of jewelry for the converted goldsmiths of Bimlipatam, thus securing to them success in business and through them fostering the spirit of self-support among the Christians. Special pains have been taken to strengthen the Christians in the outvillages where they have often been subject to severe persecution. The women in Hindu homes receive the Word gladly, and many would openly confess Christ were they free to do so. Thus the number who have openly confessed Christ is only a fraction of the number actually led to Christ through the devoted work of Miss Newcombe and her Bible women. Bible Classes for Christian women at the station have been seasons of refreshing to the missionary and helpful to the women, and much interest has been taken in the Women's Society. Very gratifying, too, as showing concern for their Hindu sisters was the action of the Christian women in Polapalle in starting a class of Hindu women and that entirely on their own initiative.

During Miss Newcombe's furlough her work was successfully carried on by Miss E. E. Woodman, who continued to serve on the Bimlipatam field until she left India to become the wife of a missionary in Africa.

Shortly after the death of Miss A. Laura Peck, in 1912, a number of lady missionaries, aided by a few of the brethren, bought a comfortable bungalow near the toll-gate on the Vizagapatam road at Bimlipatam and presented it to the Mission as a memorial of their late beloved fellow-worker. It is now the residence of the lady missionaries, and is named "Hewell" after the little town in New Brunswick in which Miss Peck was born.

VIZIANAGRAM.

The Field.—Vizianagram is an inland town on the line of railway, and has a population of 40,000. It is an important Government centre and the headquarters of a Maharajah or wealthy Indian estate owner. The town consists of two sections—the Indian and the European—and these are separated by a large artificial lake which irrigates a vast extent of land. The city is built almost in a solid square, with green rice fields on the south and low hills to the north and east.

Vizianagram signifies city of victory after its founder, Viziaramaraj, who built the fort in 1713-4 and transferred his residence thither. This Rajah became an ally of the French, but his successors joined forces with the English. With the expulsion of the former, the Vizianagram Rajah became very powerful, until he had extended his dominion over almost the whole district. He and his successors, however, so abused their power that the East India Company was compelled to intervene. War followed, and a great battle was fought at Padmanadham, where the Rajah and many of his followers were slain. The Zemindary later passed under the dominion of the British Government. The palace possesses a fine library, and the drawing rooms are elegantly furnished. But with all his wealth and culture, the present Maharajah is a leper. His estate brings him an annual income of \$750,000.

Vizianagram is a great stronghold of Hinduism, being frequently called "Orthodox Vizianagram." The Maharajah supports and controls a Sanskrit College, an English College, with an attendance of 600 students and teaching up to the B.A. degree, and a hospital. The English College is in affiliation with the Madras University.

About the time of the opening of the Maritime Mission, a godly Christian surgeon, Dr. Parker, was attached to the regiment stationed at Vizianagram. He and his equally devoted wife extended hospitality to the missionaries on their first tour in the northern Telugu country. They had held services in their own house. Several were converted and were asking for baptism. During 1875, Dr. Boggs baptized nine, and these, with Dr. and Mrs. Parker, were organized into a church. The next year five more were baptized. When Dr. Parker's regiment was transferred in 1876, his loss was deeply felt, but the next regiment to come was the 41st Madras Infantry, in which was Rev. Doss Anthravadi. His presence and that of the church in the regiment, of which he was the pastor, brought great strength to the little flock and relieved the missionaries of great anxiety. Nine were added by baptism in 1877. In

1878, the regiment was transferred, and an evangelist was sent to shepherd the Christians that were left.

Earlier Missions.—The Baptists were not the first to work in Vizianagram. From 1852 to 1889, the field, with its out-stations, was occupied by missionaries of the London Missionary Society. The field at that time embraced a territory of 800 square miles, with a population of 2,300,000. Their energy, perseverance and hard work have many witnesses, though they never succeeded in winning many converts. In 1889, the Directors of the Society offered the station to the Maritime Board, and their offer was accepted; the Women's Union furnishing \$2,000, and the missionaries on the field raising \$1,000. The missionaries left the field with keen regret, but with earnest prayer that the Baptists might reap abundantly. Along with them went all their workers and almost all their church members.

Mr. Higgins.—Rev. W. V. and Mrs. Higgins were appointed our first missionaries to the newly acquired field. They were there only a few months, when they were transferred to Chicacole, and Vizianagram passed under the care of Mr. Sanford, then in Bimlipatam. Preachers were located at the out-stations and a school established in the town. In 1890, Rev. M. B. Shaw and wife took charge. He made rapid progress at the language, and was soon pressing a vigorous campaign, both in the town and among the villages on the field. He met with much opposition, but his unbounded enthusiasm and courage carried him over all obstacles. But Mrs. Shaw's health failed, and they were compelled to return to Canada, after four years of service, and to retire from the work. They were followed by Rev. H. Y. and Mrs. Corey, but after a year they were transferred to Parlakimedi, and Mr. Sanford took charge on his return to India, January 1st, 1896. He had been home about four years, and there was some hesitation about sending him back, on account of the condition of his health. But his earnest appeal, backed up by a deep conviction that God was calling him again to India, bore down opposition, and he was again sent forth with the benedictions of the people. Mrs. Sanford's health was still too delicate for her to return to India; so he was obliged to toil on for four years alone. She joined Mr. Sanford in 1899. Miss M. Helena Blackadar also came the same year to share the work of the field with them.

In Rayapetta, a suburb of Vizianagram, a work of grace broke out in 1900, through the earnest labors of Rosaiah and an evangelist, and ten men and boys were baptized. These suffered bitter persecution, but the Christ-like way in which they bore it and the forgiving spirit which they showed, created such surprise and awakened such interest that twenty-one more persons, among them several of their persecutors,

were converted and baptized. The result was not merely a spiritual but a physical cleansing. Indeed the transformation wrought was almost miraculous. Several of the boys have received a good education, and the women show marked refinement.

Miss Lottie Sanford joined her parents in 1901, and though not officially appointed, for several years rendered most valuable service. She subsequently went home to Canada and took further training in hospital and Bible School work, returning to Vizianagram in 1908 under regular appointment by the Board. She, however, retired from the staff after two and a half years. In July, 1903, Mrs. Sanford passed away. The Conference placed on its minutes a beautiful resolution setting forth her many noble qualities and bearing witness to the gracious service she had rendered during her many years in India as a missionary.

Mr. Corey.—After passing his examinations in Telugu, Rev. S. C. Freeman took charge at Vizianagram. In 1906, however, he was transferred to Parlakimedi, and Mr. and Mrs. Corey came to Vizianagram. This has been their regular field ever since, Mr. Higgins taking the oversight during Mr. Corey's furlough.

In 1906 the revival visited the church and brought a great awakening and a new consciousness of sin such as had never been experienced before.

In 1907 Dr. Sanford went home for only a short furlough, leaving the care of the whole station to Mr. Corey.

In March of this year Mr. T. S. Simms, of St. John, visited Vizianagram in the course of a tour among the Mission stations. His genial presence and the evident pleasure which he took in everything he saw, brought great joy to the missionaries. The beautiful "Simms Memorial" Chapel at Vizianagram is one of the souvenirs of his visit. He passed away, however, before the building was completed.

In 1909 Mr. Sanford received the degree of Doctor of Di-



Rev. H. Y. Corey

vinity from Acadia University in recognition of his culture and his long service as a missionary.

Mr. Corey made several tours notably at Jami, twelve miles from Vizianagram. There is a large Mala hamlet in that place and fruit was confidently expected. For two weeks in 1915, nightly meetings were held with apparently good effect.

The year 1916 witnessed the largest number of baptisms in the history of the field, 33 having thus witnessed a good confession.

Colportage work has been most successful, about 1,000 Scriptures, including over 200 New Testaments being sold, besides large numbers of books and tracts.

As Mr. Gullison, of Bimlipatam went on furlough in 1915 and could not return until the end of 1917, Mr. Corey took up his residence at Bimlipatam to be able to effectively supervise the Boys' Boarding School. Vizianagram was thus left without its missionary family during this long period, and, similarly during Mr. Higgin's furlough which followed. Mr. Corey was obliged to reside in Waltair in order especially to look after the Vizagapatam High School. On this account the work in Vizianagram has had to suffer. The presence and work of Miss Flora Clarke at such a time have been an incalculable boom to the Mission.

Under all the circumstances it is exceedingly gratifying to be able to record a total of 143 baptisms in the past eight years and a total membership of 188 after deducting 27 to form a new church at Chipurupalle.

Dr. Sanford's Work.—After forty years of service, Dr. Sanford was entitled to the privilege of retiring and taking a well-earned rest after his long missionary career. Nor could he expect to be able to undertake the full burden of any of our regular fields. But the call of the East and the work was too strong to be resisted, and after his regular furlough in Canada, in the autumn of 1914 he requested to be allowed to return to India. In response to Dr. Sanford's request the decision of the Board was, "That Dr. Sanford be allowed to return to India on the understanding that his passage be privately provided for, that he be granted a retiring allowance of \$600 a year, and that he be no longer charged with the burdens and responsibilities of a field, but simply expected to do what he could, as strength might permit, along such lines as the Conference might indicate in consultation with the missionary in charge of the field."

In pursuance of this resolution, Dr. Sanford returned to India in the autumn of 1914. In addition to the care of the Mission property in Vizianagram, the principal work assigned to him was the evangelistic work in the large town and taluk of Chipurupalle, some twenty miles north-east of Vizianagram by rail.

A church was organized in this town on December 3rd, 1916, with 26 members. Within six months seven were added by baptism and three by letter, while, within three years the membership had risen, chiefly through baptisms, to 49.

WORK FOR WOMEN AND CHILDREN.

Miss Blackadar.—Miss McNeil was the first lady missionary to take up work at Vizianagram. She remained two years, when she was united in marriage to Rev. C. R. Marsh, of the American Baptist Mission. Then for nearly five years Vizianagram was without a lady missionary, and most of the time without a missionary's wife. After this, Miss Blackadar was called to the work. Her first year in India was broken by prolonged illness, which interfered with her acquisition of the language. During her second year, rapid progress was made, and in December, 1901, her final examination was passed. In the following March she was again taken ill, and, though she went to the hills to recuperate, relapse after relapse followed, until the missionaries were constrained, under the advice of physicians, to vote that she be sent home. However, resort was had to prayer, and God graciously answered. Her health was restored, and the next four years she was able to attend to the usual routine of work at the station and on tour. She found access to the caste women of the town very difficult, and at times the indifference and opposition of the people were very hard to bear. But outside the town, among the Rajah women in the villages, she found a cordial welcome. These sent word to their relatives in Vizianagram, and thus helped to open many doors that hitherto were closed.

Miss Blackadar found the students a fruitful field of service. Many of these came to her Bible classes conducted in the town chapel, and sometimes the interest evinced was deep. The missionaries were also "At Home" to the students every Tuesday afternoon, when games were indulged in, either preceding or following a Bible class. These classes were continued for years. Hundreds of young lives were touched and friendships formed which have continued throughout all the succeeding years.

In 1906 a Caste Girls' School was started, and within two years the enrolment had reached 40. Twenty evangelistic schools, too, were established. One of these grew into a Sunday School and finally into a day school. Two Telugu men who assisted Miss Blackadar in her school and colportage work deserve special mention—K. Samuel and D. Paul. With these must be coupled the name of Milkamma, the efficient and capable Bible woman. After eight and a half years in India, Miss Blackadar went on furlough, handing over her work to the care of Miss A. Laura Peck, B.A.

Death of Miss Peck.—Miss Peck did a great deal of touring,

spending three or four months each year in this way. She and Miss Newcombe often joined forces, touring first over one field and then over the other. One day in February, 1912, after they had returned from a village hot and tired, Miss Peck was taken ill with hemorrhage of the lungs. Miss Newcombe took her to Vizianagram. Repeated attacks followed, and on the 11th of March she sank peacefully to rest, and her soul went home to God. She was buried in Bimlipatam, within sound of the music of the sea and near where the beacon lights warn the mariners of the dangers of the



Miss Flora Clarke

coast. "She was sweet and gentle, earnest and faithful, true to her principles, conscientious in the discharge of duty, and a loyal and loving friend. One of her most marked characteristics was her ability to inspire others with a spirit like her own." The United Baptist Women's Missionary Union has erected a bungalow in Vizianagram in her honor. This beautiful bungalow was formally opened in January, 1915, when the missionary Conference was meeting in Vizianagram.

Miss F. Clarke.—On returning from furlough at the end of 1912, Miss Clarke took up her work again with renewed vigor.

During the term up to the time of her next furlough in 1920-1,



Miss Grace Baker

she has seen large growth in the work. A Women's Missionary Society was organized and has done good work. The Caste Girls' School in Main street had an enrolment of 40 and the work was carried on in an old dilapidated building by two untrained teachers. Such was the progress during the term that the school had risen to the rank of a Higher Elementary School with two highly trained Christian teachers, an attendance of 150 and a new two-story building owned by the Mission.

The need for a school for girls in the Cantonment was keenly felt and, in answer to prayer, a teacher was found and a start made and the school has made wonderful progress. The same is true of a third school in Palli St., also started during the term. In all these schools thorough Bible teaching is given. One caste girl in 1914 confessed Christ in baptism and many more appear to be sincere believers and only lack courage and strength to break the fetters of caste.

Daily Bible classes were held for Christian women at the station and evangelistic work prosecuted assiduously. The work in the city of 55,000 souls is overwhelmingly great and leaves but little time for the villages, but during the term all but one of the leading centres on the field have been visited.

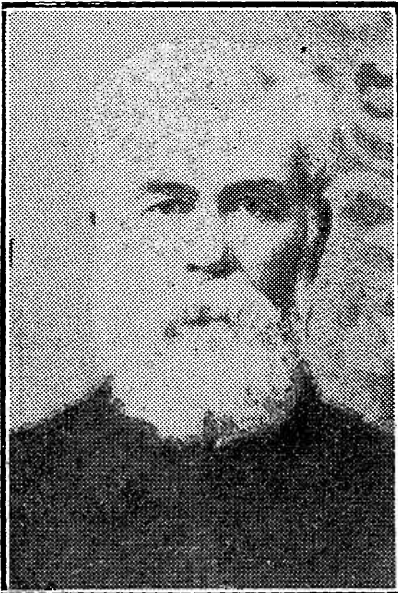
The Leper Home.—A Leper Home was opened in August with nine inmates. The Vizianagram Estate granted a fine large tract of land as a site and made a substantial grant towards the maintenance of the Home. Friends in India, and the Mission to Lepers have generously supported the work and the Government has in more recent years given grants in aid for the maintenance of the inmates. Steady progress was made till, by 1920, there were five substantial stone buildings each adequate to accommodate twelve lepers and all this accommodation taken up. House accommodation is provided for a doctor, a compounder, and an evangelist, four good cook rooms have been erected, and roads laid out. A shed for religious meetings also is supplied. The physical condition of the lepers has been greatly ameliorated and best of all a goodly number have found the Saviour. The Home has been under the care of Miss Flora Clarke.

On leaving for furlough in July 1920, it was a great satisfaction to Miss Clarke to hand over the work to the care of Miss Grace J. Baker, B.A., who had already spent some time on the field and showed herself most capable and devoted to the work.

BOBBILI.

The Field.—Bobbili is a town of considerable importance, beautifully situated in a fertile plain surrounded by hills. It is 37 miles north of Vizianagram and is the seat of a Maharajah. The dynasty was founded in the 17th century, and the kings of Bobbili were often engaged in war, first with the neighboring Rajahs, and later with the French, who conquered the town under General Bussy during the final struggle between the French and English for the supremacy in India, in 1757-9; but only after nearly every inhabitant had been put to the sword.

Mr. Churchill.—In the autumn of 1875 Bobbili was visited by Messrs. Boggs, Churchill and McLaurin, in the course of a long exploration trip into the northern Telugu country. After settling with the Sanfords at Bimlipatam, Mr. Churchill made another trip to the place, this time to look out and secure a site



The late Rev. Geo. Churchill



Mrs. Churchill

for a Mission House. After some delays he was successful, and in December, 1878, he removed to Bobbili, pitched his tent and began building. A cyclone, accompanied by heavy rain, struck the tent, and for three days it was impossible to light a fire or cook any food. A mud hut was built and in this Mr. Churchill

lived till a small bungalow—the building so long used as the Girls' Boarding School dormitory—was erected. When this was partly finished Mr. Churchill went to Bimlipatam to bring his wife and two children to their new home. How little did the people of the town realize how much the arrival of this Christian family would mean to them in the coming years!

The building work was, however, only begun. Year after year Mr. Churchill toiled on with incapable workmen and primitive tools, often working beyond his strength, until, in 1881, he had the joy of seeing the present commodious Mission House completed. "Gradually the barren field has become a pretty Mission compound, with neat buildings, gravelled roadways, good wells, vegetable gardens and fruit orchard, all surrounded by a stone wall plastered and whitewashed."

After the years of wandering since first they sailed for the Orient, it was not to be wondered that the Churchills were glad to be at last settled in their own home with a definite field of service before them. They were, however, deeply moved, like Paul at Athens, over the spiritual condition of the town. "The whole town," writes Mrs. Churchill, "is given up to idolatry. Among these 14,000 people, so far as we know, no one has ever heard of the true God. There is not a Bible in the town. Not a knee has bended or a voice been lifted in prayer to the true God of Heaven." Hence, building operations, however urgent, did not cause the missionaries to forget the holy purpose for which they had come. On the second Sunday after their arrival a class for Bible study was formed. The numbers so increased that the class had to be divided. This was kept up for years, and the good seed sown in the minds of the high caste youth. Fever invaded the Mission House and, for a time, their labors were much interrupted. Saddest of all, their little boy, Willie, a bright, intelligent lad with a sweet voice and a deep religious nature, was taken from them. The father had to make the coffin with his own hands, and together they laid him away, almost too weak themselves to stand. Miss Hammond and Mr. Sanford came from Bimlipatam to nurse and comfort them, and they were soon at work again. In October a church of four members was formed, and the same day a youth was baptized. Gradually a little band of Telugu helpers was formed and began touring over the field. At first Mr. Churchill travelled by rapid marches, so as to ascertain the extent of the territory; afterwards he journeyed more leisurely and spent a longer time in each village. During these tours he came in contact with the Gadabas, a hill tribe living among the Eastern Ghauts, in whom he became greatly interested. Rev. I. C. Archibald joined the Mission in 1882, and was stationed at Bobbili while studying the language.

Mr. Churchill found the work hard and the people unresponsive. He often grew weary and discouraged, but pressed on at the call of duty, in a single year personally visiting 186 villages, besides attending to the work at the station. Finally the long years of incessant labor began to tell on Mr. and Mrs. Churchill's health. They had spent ten and a half years in the East, and the time for furlough had come. So, in 1884 they embarked for Canada, handing over the field with confidence to the care of Mr. and Mrs. Archibald, who carried on the work with great vigor and wisdom. The little church at the station increased from 5 to 16. Among those baptized was Satyavadi Patnaik, who belonged to the Jeypore country farther west. Mr. Sanford and Mr. Archibald subsequently made a tour to this country and preached through interpreters to multitudes of listening hearers. Later the Schleswig Holstein Mission (German Lutheran) entered the Jeypore country and the Baptists withdrew. God has given them abundant fruitage.

The Churchills returned to India in the autumn of 1886 and resumed charge at Bobbili leaving their little girl at home. Their second term of service was eleven years. The reports covering this period indicate great faithfulness and persistence in sowing the good seed of the Kingdom. The progress seemed slow to those who could not realize how hard was the soil that was being tilled, and how terrible the odds against which converts must take their stand in breaking with Hinduism and confessing their allegiance to Christ. As Mr. and Mrs. Churchill looked back, however, over the years, they were cheered with the evidence of a gradual "conversion of attitude" on the part of the people from hostility and indifference to one of growing interest in the truth. In 1888 their hearts were again saddened by the sudden death of their only son, George.

In 1893, on account of impaired health and the serious illness of her mother and sister, Mrs. Churchill returned to Canada. After a short stay she came back to India, and in 1897 she and Mr. Churchill took furlough. For three months Miss Harrison had the care of the field, until Mr. and Mrs. Gullison came to take charge.

For many years the Churchills had prayed for a single lady missionary to help in the women's work. In 1890 Miss Fitch came to join them, but in the following September she became the wife of Rev. H. F. Laflamme and removed to Yellamanchili. Two years later Miss McNeill was sent to Bobbili but under medical advice soon removed to Vizianagram. When the Churchills returned to Canada in 1899 they brought back with them their only daughter, Elizabeth, and though at first not under appointment by the Board, she was a great help and comfort in all the work of the station. Miss Harrison was also there, and the years

that followed were filled full of faithful and fruitful service. The schools increased to five, and the membership of the church grew to 136.

Death of Mr. Churchill.—The work opened up in Rayagadda valley, and in 1904 Mr. Churchill laid the foundation of the Rayagadda Mission House. Owing to the scarcity of materials and the long distance from which they had to be brought, the house was long in building. Just as the bungalow was nearing completion Mr. Churchill met with an accident to his knee. Gangrene developed, and after weeks of terrible suffering, he passed away March 14th, 1908. Mr. Churchill had lived a very strenuous life. During the 35 years of his service he had only twice gone on furlough. Genial in disposition, wise in counsel, a lover of nature, of books, and of good men, he was loved and respected by his fellow-missionaries. He was eminently fitted for the work of the pioneer and has left behind him an enduring monument. On the death of Mr. Churchill, though urged by the Board to return to Canada for rest, Mrs. Churchill declined, feeling more than ever she was needed in India. She received appointment as one of our lady missionaries, and with her daughter held the fort till Mr. and Mrs. Orchard took over charge at the close of 1912.

Mr. Orchard.—Mr. Orchard continued in charge till 1917, when he went on furlough. During his term of service there was a large advance in colportage work, special efforts being made to get the Word of God into the homes of the people where the missionary cannot enter. Ordinarily about 1,200 or 1,500 Scripture portions, chiefly gospels, were sold every year besides many New Testaments and Bibles and thousands of tracts and handbills on the way of salvation, have been distributed. The staff was strengthened until there were eleven but the need was keenly felt for as many more to occupy leading strategic centres out over the field. School work received special emphasis, but most of all evangelism of a most intensive character was followed up with great persistence and the field began to yield larger results in baptisms.

In addition to his work in the Bobbili and Rayagadda fields, Mr. Orchard took over charge of the Lutheran schools in Salur when the missionaries, being Germans, were interned by Government during the war.

Mr. Hardy.—On Mr. Orchard's departure for furlough in 1917, Mr. Hardy took charge and continues in that work till the present time (1921). Mr. Hardy has prosecuted the work with great zeal, touring 90 days or more each year. His life has been a lonely one, in that Mrs. Hardy has had to remain in Canada on account of the failure of their elder daughter's eye-

sight. Mr. Hardy has also been in poor health several times in the last few years. Notwithstanding all, Mr. Hardy has never spared himself and he is seeing the fruit of his own and other missionaries sowing in this field. New villages are opening up to the Gospel. In one village, 25 expressed a desire to become Christians and of these eleven have been baptized. A glorious testimony before the Hindus was the sight of nine young people of Peddapenki returning together to their village after their baptism, singing with great joy hymns of praise to Jesus. Special efforts were made for the women in homes in Bobbili where the men had been converted. Dr. Hulet sent two of her Bible women from Vuyyuru and such excellent work was done that over one half of the 32 baptized on December 7th, 1920, were women from these homes.

Altogether, in the year July 1, 1919, to June 30, 1920, there were 115 baptisms on the Bobbili field bringing the membership up to 305. Already 18 villages have yielded fruit in conversions and the outlook for further advance is exceedingly bright. What a glorious harvest after all the years of "sowing in tears." And the end is not yet.

WORK FOR WOMEN AND CHILDREN

Some reference has already been made to the beginnings of the work among women and children. It remains to trace its fuller development.

One of the glories of Bobbili is the Caste Girls' School. This was opened by Mrs. Churchill in 1879 with four Brahman girls. The number soon increased to 32. At first the attendance was very irregular, partly owing to the distance of the Mission House from the town. In October, 1880, a house in a desirable location in one of the best streets in the town was purchased and fitted up for school and chapel purposes. The education of girls, at that time, was a new thing, and it took the parents a long time to come to a realization of its value for its own sake. As time went on, the number on the roll gradually increased, and the quality of the work done improved. Much visiting was kept up in the homes of the children, and this served greatly to strengthen the ties that bound the parents to the school. On the return of the Churchills in 1886, a boarding department for Christian boys and girls was added. These received an excellent education under Miss Churchill's efficient supervision. Those fitted to teach were sent to normal training schools, whence they returned in due course to become capable teachers in Bobbili and elsewhere. The fame of the school has gone out far and wide, and it has exerted a great influence upon the people. More recently a rival girls' school was started by the Maharajah, and the superior inducements which he holds out have made it difficult to maintain the former attendance. The securing of suitable teachers has

also been a problem. Both Mrs Churchill and Miss Churchill, who returned to India the year after her father's death, have given the school much time and labor, and to their unwearrying efforts the splendid record is chiefly due. In 1904 it was decided that the Bobbili school should be recognized as the Central Girls' School for the Maritime Mission. It is here also that teachers and Bible women are trained.

Mrs. Churchill gave \$1,000 towards the erection of a bungalow for lady missionaries, to be called the "Churchill Memorial Home." This was completed in 1911. In addition to this, large and more sanitary dormitories with better equipment for the Girls' Boarding Department were erected under Mrs. Churchill's supervision. Room for 100 girls has been provided.

After Mr. Orchard took charge of the field in 1912, Mrs. Churchill continued the care of the girls in the boarding department, besides spending much time on tour among the villages. In the season, 1913-4, 60 days were thus employed, and over 10,000 people heard the Gospel message. Miss Churchill managed the Caste Girls' School, amid many difficulties owing to changes in the staff and especially the difficulty in obtaining a suitable man to be permanent head master.

Mrs. Churchill and Miss Churchill left for furlough in the spring of 1914, when Miss Katherine H. Marsh, who was serving as an honorary missionary, and Mrs. Orchard, took joint charge of their work.

The attendance of day pupils increased, and the number of girls in the boarding department rose to 70.

For the work amongst the women the need of Bible women was very keenly felt, and hopes were high that R. Shantamma, a trained Bible woman who was brought in from Vizagapatam would meet this need and also serve as matron in the boarding school in place of Neilamma, whose lamented death took place in December, 1914. But, after a few months, Shantamma felt called upon to return to Vizagapatam, Few, however, as help-



Mrs. H. E. Stillwell
Nee Miss Bessie Churchill

ers were, much faithful evangelistic work was done, and five evangelistic schools were maintained.

In January, 1916, Miss Cora B. Elliott was appointed to the charge of the Boarding School and Day School, Miss Marsh retaining the field work for women and children. This enabled Miss Marsh to devote herself altogether to the touring and station work. By joining forces with Miss Eaton, of Palkonda, the adjoining field, extensive tours were accomplished. With the spring of 1917, Miss Marsh completed her busy and devoted term of service and went on furlough, from which as yet the way has not been open for her to return. On her departure, Miss Elliott took over her work.

When Miss Elliott took charge of the Boarding School there were 67 boarders and 23 day pupils. It was felt that there should be increased attendance of day pupils from caste homes, and special efforts resulted in an increase from 23 to 53. The number of boarders was increased to 72 and a seventh standard added, making the school a Higher Elementary School like the corresponding Girls' Boarding School in Cocanada.

In 1917 a Sunday School of bright caste girls in the Mission school was organized with 30 pupils, which number was soon increased to 45.

During 1917 there was much illness and one death among the girls in the boarding department, owing to exposure to the rain in going the $\frac{3}{4}$ of a mile four times a day between the boarding home and the school. It is cause for thankfulness that a site has been secured and money provided for a school building near the dormitories. By 1919, 89 boarders were in attendance while the day school had an enrolment of 150. The school is well staffed and has won the highest encomiums from the Inspectors. Six girls were qualified to take training in Nellore Training School and one in the High School. Thus the school increases in influence as the years go by and its potency for good through the lives of its pupils is immeasurable.



Miss Cora B. Elliott

Mrs. Churchill returned from furlough in 1916 and up to the beginning of 1921, when she left for Canada accompanied by her daughter, she devoted herself with indefatigable zeal to the work of evangelism on the Bobbili field. The victrola was a wonderful help in attracting the crowds and each year about 150 preaching services were held, many thousands of Gospels sold and every year 15,000 or 20,000 people had the message of eternal life proclaimed to them in their own villages. Such loving

and earnest presentation of the Gospel must surely yield an abundant harvest in the years to come—nay is even now yielding fruit in the largely increased numbers coming forward to confess Christ. What an unspeakable joy to Mrs. Churchill as advancing age compels her to lay down the burdens she has borne so long, to behold the first fruits of the coming harvest. “They that sow in tears shall reap in joy.”

RAYAGADDA.

The Field.—Rayagadda lies in what is called the Agency, 45 miles north of Bobbili. It is beautifully located near the confluence of the Nagavalle and Kambikottagadda rivers, is 687 feet above sea level and surrounded by hills.

In 1895, a Lutheran missionary made a tour from Parvatipur, thirty miles northward to Rayagadda. Visiting Chekkagudda, the next village, he induced P. Tamandora, the headman of the village, to purchase two portions of Scripture, Genesis and Matthew. The missionary returned to Parvatipur, took his wife and child to Madras, and put them on board a steamer en route to Germany. He went to one of the Mission Houses in Rajahmundry where he died after a few days of suffering. The portions bought were read a little but not understood. Prabhadas, who had formerly been a Christian worker at Chicacole, but had been dismissed from work and excluded from the church, was at this time wandering under an assumed name, through India visiting all the Hindu sacred places. He had put on the Hindu caste marks, and no one suspected that he was not a Hindu of the Hindus. He came to Chekkagudda very ill of fever. Tamandora being a very generous man, allowed him to stay, and supplied his wants until he recovered. One day, Prabhadas took down the Bible portions from the shelf, and, learning that they did not understand their contents, he said, "I do, and, if you like, I will read and explain them to you." Tamandora was glad to have them explained, and, when Prabhadas taught about the true God, Tamandora said: "That is the kind of God I want. I can believe in that kind of God." The hearts of a number seemed to open to the truth. Prabhadas offered to stay and teach them the Word of God. He opened a little school and stayed six months. At the end of that time, in November, 1896, two men and four boys came to Bobbili to confess their belief in Jesus and ask for baptism. Prabhadas had taught them about baptism and had brought them to a Baptist missionary. Mr. Churchill was away twenty miles to the south-east on tour. When the messenger reached him telling him of the men from Chekkagudda he sat down to write that he could not come. He was very busy, and there were other villages he wished to visit before returning to Bobbili. But his pen refused to write that message, and his mind to indite it, and he was forced to come against his will and against his plan. After reaching home he called the church together. The candidates stood a searching examination. It was dark when it was over, and, by lantern light, they were buried with Christ in baptism. Did the angels

rejoice that evening, December 1st, 1896? No doubt, there was joy in Heaven and on the Mission Compound in Bobbili more joy than ever before.

That night Prabhadas started back with his six disciples to Chekkagudda. Two weeks later Mr. Churchill was called there as others were interested. Mr. Archibald went with him. Some who had desired to confess were intimidated by their friends, so that only two really held to their purpose and were baptized. A period of great persecution followed, but they never swerved from the confession they had made. In February, 1897, Mr. and Mrs. Churchill and the evangelists went on tour to Rayagadda. Mrs. Churchill went to the village and visited the women. Though very shy, these Kondadoralu women came out to the verandah and answered questions as to the new religion. After a day or two a church meeting was held. It was quite a test of their sincerity to come to the tent, where Mr. Churchill and the men were assembled, but they came. Mrs. Churchill says: "As one after another of these secluded women rose and told their desires to follow Jesus, I felt we were not a little company out in the wilderness alone, but that a great company of the heavenly host were rejoicing with us over the lost sheep. Six women, one man and one boy at this time made public confession of Jesus Christ."

In 1902, by vote of Conference, Rayagadda was made an out-station of Bobbili. The following year, it was decided to open a field station there and a fund of Rs. 1,200 was raised to start a building. Mr. Churchill went up and built three store-rooms, one of which could be used as a living room while the bungalow was in course of erection. Mrs. Churchill at the same time, made extensive tours in several directions, preaching the Word to thousands.

In 1906, Mrs. Churchill secured land at Singapore, an important centre thirty miles from Rayagadda, and a building suitable for a preacher's house and school was erected. Here a devoted Indian helper, Sommana, was located. But in a short time he was smitten and died witnessing for Christ. So impressed were the Hindus with his high character, that in spite of fear of pollution, they gave the young preacher Christian burial.

Mr. Churchill devoted as much time as possible to the field, having regard to the claims of Bobbili. Several times he made the long journey by ox-cart, travelling hundreds of miles in this slow and tedious way. In the sketch of the Bobbili field is noted his last task. Mr. Corey finished the building and Rev. and Mrs. Tedford, the first resident missionaries to Rayagadda, moved in, in July, 1909. Miss Elliott was also appointed to share the work with them.

On Christmas Day, 1910, a little church of eleven members was organized. This was increased the following year to 27, of whom 13 came by letter and 14 by baptism.

A beautiful chapel, the "Churchill Memorial," was erected, with funds supplied chiefly by Mrs. Churchill. This was dedicated in December, 1912, in the presence of several missionaries including the pioneers, Dr. Sanford and Mrs. Churchill.

One of the saddest features of the work is the fact that the Christians of Chekkagudda, doubtless influenced by caste prejudice, which is slow in dying, have steadfastly refused to become members of the little church in Rayagadda. The missionaries are still hopeful that grace will triumph and that they will yet show a better mind.

Mr. Tedford.—Mr. and Mrs. Tedford labored faithfully and successfully until the spring of 1913, touring extensively and witnessing quite a number of baptisms, until the serious illness



Rev. W. S. Tedford



Mrs. W. S. Tedford

of Mr. Tedford compelled them to turn their faces toward the homeland.

From 1913 till now (1921) Rayagadda has never had a resident missionary. The work has been in charge of the Bobbili missionaries, Rev. M. L. Orchard and, later, Rev. John C. Hardy, who have made usually one or two tours a year on the field. These tours require a long journey of 45 miles by ox-cart over some of the worst roads in the whole Mission. As a considerable proportion of the people speak Oriya, missionaries and helpers unacquainted with that language find a linguistic limitation added to the geographical one.

In 1918-9 three helpers from the Savara field were secured and attempts were made to start village schools, but efforts this far have proved abortive, as the people are suspicious and one of these helpers proved worse than useless and had to be dismissed.

For the girls' school in Rayagadda satisfactory teachers have not been obtainable. Such is the reputation of Rayagadda for feverishness that helpers brought up on the plains are afraid to give themselves for permanent work in that region. Such is the darker side of the work but several very bright converts have been won and the church membership now stands at 29. Besides these there are believers reported from several villages which the missionary has not yet been able to visit. The call is loud and urgent for a missionary family for Rayagadda. The very difficulties of the problem should appeal to the spirit of heroism, not to say to the desire of every man to do his "bit." Who will volunteer for Rayagadda?

WORK FOR WOMEN AND CHILDREN.

Miss Elliott spent much time on tour, entering scores of villages, never visited before by any white person. Thousands through her heard the Word for the first time in their lives. "It is somewhat difficult," she writes, "to preach in some of these villages, for, at the sight of a white face they flee to their houses and close their doors, and no amount of talking or singing will persuade them to come out. Several visits have to be made before we can gain their friendship." In the Paidi villages, however, the whole population listened for hours, and seemed anxious to know more. In eighteen months, Miss Elliott visited 226 villages, 78 of which had never been visited by a missionary before.

When Mr. and Mrs. Tedford were obliged to leave for Canada, Miss Knowles was asked to go to Rayagadda and share the work with Miss Elliott. They had just returned from Conference full of plans for the work, when Miss Elliott was taken seriously ill and ordered home to Canada. She sailed August 20, 1913, and on her return to India in the end of 1915 she was appointed to the Principalship of the Girls' Boarding School in Bobbili, and Miss Knowles was appointed to Tekkali. Rayagadda has thus been without either a single lady missionary or a resident missionary family since 1913.

PALKONDA.

The Field.—Palkonda is a town of 10,000 population, situated about 25 miles from Chicacole. It is a Taluk or country centre. Formerly it was the seat of a Rajah, but in 1883 his estates were confiscated by the Government, owing to disturbing circumstances. The place was first opened as an out-station of Chicacole in 1888, and in 1891, the site for a Mission House was purchased. Bagavan Behera was located here for a time and one of his converts was Bullah Guranah, a weaver caste man, who became a devoted worker. His son, Basavanna, has long been an evangelist on the Bobbili field, an eloquent preacher, and a man of influence. Mr. Archibald erected a temporary building for the use of the missionary family while the bungalow was in course of erection. Rev. J.H. and Mrs. Barss expected to take charge of the station but, in 1893 they had to return to Canada on account of the poor health of Mrs. Barss, so for the next five years the care of the field fell to the Chicacole missionary, as before. However, three evangelists, one colporteur and a Bible woman were stationed here.

Mr. Hardy.—A good deal of touring had been done but Palkonda might still be termed the "Neglected Field" up to the



Rev. John Hardy



Mrs. Hardy

time of the coming of Mr. and Mrs. Hardy. Mr. and Mrs. Gullison had settled there in 1899, but owing to the breakdown of Mr. Morse, they had to be transferred to Bimlipatam. Owing to the early death of Mrs. Hardy, Mr. Hardy was left to carry on the work alone and, for six years, he bore the burdens of this field unaided except for the assistance of the few Indian helpers.

In August, 1900, a little church of nine members was organ-

ized and during the year this number increased to eleven. The following year 19 converts were baptized. A fierce persecution broke out, some of the converts being stolen away by night and severely beaten; one lad only recovering after months of careful nursing by the missionary. The next few years, in spite of faithful sowing, were comparatively barren of results. During some of the time, Mr. Hardy labored entirely alone, having dismissed all his Indian helpers, on account of a change of policy. The conviction seized him after a visit to the Kandakur and Kanigiri fields of the American Baptist Mission that helpers should be engaged only so fast as the Indian church could support them. As the Indian church at Palkonda was too weak to support a pastor, Mr. Hardy was soon without any Indian helpers. It should be noted that Mr. Hardy did not adopt this rather radical departure without the sanction of the Board. While not renouncing his belief in self-support, he was subsequently led to modify his policy, and took on several new workers.

Mr. Hardy went home to Canada for a short furlough early in 1903 and brought back with him to share the lonely work of the station a new wife in the person of Miss Nina Shaw, of Avonport, Nova Scotia.

At the January Conference of 1907, Miss Barbara Mould was designated to Palkonda, and Mr. Hardy was authorized to purchase a bungalow formerly occupied by the agent of Arbuthnot & Company. The repairs—practically the rebuilding of the house—occupied most of 1908. During the building operations, however, the evangelistic work in the town and the surrounding village went right on without interruption. Colportage sales were very heavy, hundreds of gospel portions and booklets being sold. These grew into thousands in subsequent years. A new chapel was erected and dedicated in January, 1912. At that time, the meetings of the Northern Association were held at Palkonda. Advantage was taken of the presence of so many missionaries and Indian Christians to hold a series of evangelistic meetings in the town, which were attended by great crowds.

Among the special features of Mr. Hardy's work was a monthly meeting in English for educated Hindus. Numbers ranging from 8 to 40 attended.

Among the converts baptized in 1913 was a high caste Sudra woman from an out-village. Owing to opposition, she had, for Christ's sake to give up her home with abundance of this world's goods, her wedding jewels, and even her child. But she did not turn back.

Mr. Gunn.—Early in 1914 Mr. Hardy went on furlough and Rev. D. A. and Mrs. Gunn took charge. During Mr. Gunn's tenure in Palkonda recognition was secured from Government for the school in Palkonda and the attendance increased from 10

to 28, while new schools were opened in a number of out-villages. To find a bond of union between himself and the outcastes, Mr. Gunn secured a place on the village council as the representative of the outcastes and he had the management of several of the schools for outcastes transferred to himself in cases where the teachers were Brahmans and showing very little or no interest in the outcastes. Mr. Gunn found the people as a rule wonderfully approachable and on his transfer to Cocanada and Samalkot left on record his deep conviction in these words: "Palkonda will probably be a field of tremendous surprises."

Mr. Tedford took charge at Palkonda in March, 1916. There were at this time 15 evangelistic schools and Mr. Tedford engaged a Children's Evangelist who started 20 additional schools, making a total of 35 for the field.

Mr. Tedford devoted himself most unsparingly to the work of evangelism and the establishment of schools as an evangelizing agency. Besides visiting repeatedly all the leading villages on the field, he made a tour in the hill country which was of a most encouraging character. By 1920, the number of men on the staff was ten, there were five day schools, three night schools, and, among the Hindus, a Sunday School conducted by the church, attended by 75 pupils. The last year there were 15 baptisms and the membership had risen to 45.

Progress has been slow but it has been steady and all has been accomplished in the face of determined opposition. Converts on the Palkonda field have often been subjected to bitter persecution. Five Paidi Christians, the first fruits from their village, suffered terribly for their faith. Of them Mr. Tedford writes: "Scorned by their neighbors, forsaken by their wives and children, threatened with torture and death, their weaving establishments torn down, yet they cling to their faith."

With such material for a foundation, what a glorious spiritual temple must the Lord be about to build on the Palkonda field!

WORK FOR WOMEN AND CHILDREN

Miss Barbara Mould was the first lady missionary on the Palkonda field. She found an entrance to the homes of the caste women. At first she was at a disadvantage for want of a Bible woman. However, she trained an inexperienced woman, Kannamma, who became a very efficient helper. This woman afterwards married and is now on Miss Clarke's staff at Vizianagram. Evangelistic Schools were begun, and, in 1911, numbered sixteen. Two years later the number had risen to twenty.

In 1910, Miss Winifred A. Eaton joined Miss Mould, and the division of labor made possible not only a better organization but much more extensive touring among the villages. Hundreds of these were visited, and in many of them the mission-

aries received a warm welcome, though they were afterwards cast down over the fewness of the conversions. More sowing will have to be done before much harvest can be expected.

Miss Mould returned to Canada in 1912. Soon after arriving she underwent a serious operation. From this she happily recovered, but she has since become the wife of William Dennis, of Bracebridge, Ontario.

Miss Eaton continued till 1917, devoting herself to the work with great zeal and faithfulness. In 1914, a rapid tour of survey was made over the field, and a very interesting visit paid to the hill country.

In 1917 Miss Eaton went on furlough and Mrs. Tedford took charge of her work in her absence, that is until the end of 1919. A marked improvement was seen in the Bible women. Miss Eaton writes: "They show a new spirit of earnestness, a sense of personal responsibility for the work and are developing a power of initiative that augurs well for the future."

The number of Bible women was increased from two to three with the prospect of a fourth.

Although results in baptisms are disappointingly few, a warmer welcome than ever was found among the women, and an increasing number can read. Both among the women and the children Miss Eaton finds the work bright with promise.



Miss Winnifred A. Eaton

CHICACOLE.

The Field.—Chicacole, like Vizagapatam and Vizianagram, was formerly a station of the London Missionary Society. When the founder of the American Baptist Telugu Mission visited this station in 1836 he spent some time with the missionaries in charge. Forty-two years later, in 1878, the L. M. Society relinquished the field and sold the station to the Maritime Baptist Board. The Dutch had occupied Chicacole in the palmy days of their colonization, and it was they who built the present beautiful and substantial Mission House which occupies a fine location overlooking the river.

Mr. Armstrong.—One of the first duties of our first missionaries, Mr. and Mrs. Armstrong, was to put the Mission property into thorough repair. Schools were also established and tours undertaken to discover the extent of the field. It comprised at that time all the territory now occupied by the five most northerly stations, with a population of 1,174,000 in 4,157 villages. A colporteur was engaged, and the dissemination of religious literature always a marked feature of the work on this field, was begun.

A Caste Girls' School was opened, with an enrolment of 34. Later, a Boys' School was started with an attendance that soon rose to 100. Several of the boys became enquirers, and one asked for baptism.

In 1880, owing to the failure of Mrs. Armstrong's health, Mr. and Mrs. Armstrong returned to Canada on furlough. Differing from the policy of the Board in regard to the conduct of the work, they resigned their position as missionaries, and subsequently accepted appointment under the American Baptist Board in Burma where they labored with conspicuous success.

Miss Hammond.—The retirement of the Armstrongs left Chicacole vacant, and Miss Hammond, then at Bimlipatam, was asked to take charge. She promptly agreed and continued to discharge the full responsibilities of the station until 1881, when she was relieved by Mr. and Mrs. J. R. Hutchinson, who had just arrived from Canada.

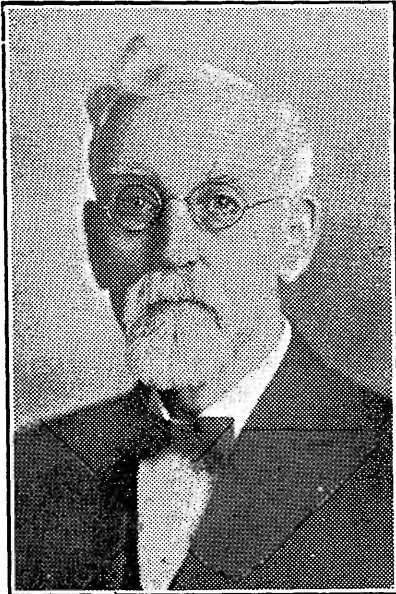
Outstations were maintained at Akulatampara, Tekkali, Parlakimedi, Palkonda and Calingapatam. At the latter place the Port Officer, Mr. Gibson and his family, have been a tower of strength to the Mission. It is their daughter, Miss Ivy Gibson, who was for some time in charge of Chicacole Hospital. Miss Hammond's administration of the Chicacole field won a warm resolution of thanks from the Home Board for the splendid way in which she had discharged her very arduous duties.

On being relieved of the care of the station, Miss Hammond sought refuge in a cooler atmosphere for a part of the year, as her health was much impaired.

Mr. Hutchinson.—Mr. Hutchinson made very rapid progress at the language, in which he attained to great proficiency, and was soon out on tour among the villages. In 1884 the chapel of the London Missionary Society was purchased for \$300 and another \$100 spent in putting it into repair. This gave the Mission an attractive and convenient place of worship, right in the heart of the town. A circulating library in the vernacular was formed, stocked with the leading Telugu Christian publications and the most useful Hindu classics.

On one of his tours, Mr. Hutchinson was brutally assaulted by some natives on a dark night, in mistake for an unpopular Government official for whom they were lying in wait. He was terribly beaten, thrown down on the bank of the river and left for dead. It was long before consciousness finally returned. A long illness ensued, and the following year the Hutchinsons returned to Canada, subsequently retiring from the Mission.

Mr. Archibald.—In 1883 Miss Hammond, so long connected with the Chicacole field, was united in marriage to Rev. I. C.



Rev. I. C. Archibald



Mrs. I. C. Archibald

Archibald, the ceremony being performed by Mr. Sanford, while Mr. Churchill gave the bride away. After laboring for

a time as supply at Bobbili and Bimlipatam, they took charge of Chicacole, which has been their field of labor ever since.

The station church was organized by Mr. Armstrong. From the beginning self-support has been emphasized, and for much of the time the church has supported its own pastor, and some years an evangelist as well. Rev. B. Subraiadu has for many years been the faithful shepherd of the flock and the missionary's right hand man. He is a man of long experience and force of character, and has been entrusted by the missionaries with much responsibility. He was ordained in 1901, and has done service at Tekkali, Akulatampara and among the Savaras.

As mentioned before, colportage has from the first been a marked feature of the work on this field. Far and wide the publications of the Christian Literature Society have been circulated, and many thousands of Testaments and Gospel portions sold among the villages. The record of the last year reported is as follows: 6 Bibles, 104 New Testaments, 2446 Bible portions, and 2000 other books. To aid in this work, a Book Room has been opened in the town. Here are good books, magazines, etc., in abundant variety and in charge of an earnest and intelligent Christian man. The Book Room is the centre of evangelistic work among the educated classes.

Temperance work has also been persistently pressed in Chicacole. The town has for years been cursed by a multiplicity of liquor shops. The Archibalds have always been ardent temperance enthusiasts, and in 1914 organized the Chicacole Temperance Association. A large number of prominent Hindus have been active members. At the second anniversary in 1916, six addresses were given in two meetings to 600 hearers. At the third anniversary so deep was the impression made that 20 applications were made for membership. The following year the Association with its 65 members, supported by 2,000 citizens, memorialized the Government to abolish all liquor shops in the town.

Touring has, from the first, been prosecuted with unremitting energy. Sometimes almost half the year has been spent in camp. Mrs. Archibald and the single lady at the station often went along with a strong corps of preachers and Bible women. A special opportunity has been found in the great festival at Srikurmam where 50,000 people gather to worship the turtle god—a mere stone—and to bathe in the filthy waters of a sacred tank. Many earnest inquirers have been found, including a number of Brahmans, and the persistent, earnest work of missionaries and evangelists is beginning to bear fruit and the membership in the church has in ten years, after allowing for losses from every cause, advanced from 76 to 116.

School work has been carried on from the first, but with

apparently less success than at many other stations. For some years a successful Boarding School was conducted at the station.

During the furlough of Mr. and Mrs. Archibald during 1918-19, Mr. Tedford had charge of the field along with Pal-konda. With the help of his motor cycle he was able to visit the field frequently and make several tours to the leading villages.

Mr. and Mrs. Archibald returned to India and took up their work again at the beginning of 1920.

WORK FOR WOMEN AND CHILDREN

The work among women was begun by Mrs. Armstrong, and taken up by Miss Hammond. Two Bible women were called in to assist—Herriamma and Papamma. They began work among the low caste women, but, in her long life in Chicacole, Herriamma was able to gain admittance to nearly all the homes in the town. She died in 1907 after thirty years of most devoted service. Mrs. Hutchinson supervised the work during her time of service, and in 1887, Miss Wright assumed charge of the Bible woman and Zenana work while Mrs. Archibald supervised the schools. Miss Wright also toured extensively assisted by several devoted Bible women. Returning to Chicacole, after furlough in 1892, she gave herself with great zeal to the work till 1897, when, broken in health, she was compelled to return to Canada and subsequently to retire from the work. She has since been engaged in work very successfully in the Southern States.

Miss Martha M. Clark succeeded to the task laid down by Miss Wright. She was abundant in labors and succeeded in training a number of Bible women, several of whom were at first unable to read. Miss Mabel E. Archibald, M.A., joined the Mission in 1897, and was stationed at Chicacole. When she had spent two years in the study of the language, Mr. and Mrs. Archibald went home, leaving the care of the station to Miss Clark and Miss Archibald, assisted by Rev. W. V. Higgins. They initiated a new form of Mission work, Evangelistic Schools, which have ever since been an important feature of nearly all the fields in the Mission. These schools are not intended to teach the children to read, but are a kind of every



Miss Mabel Archibald

day Sunday School. The children are gathered under a tree or under the shadow of a wall, where they are taught the commandments, hymns, and the simplest Gospel lessons, use being made of picture rolls and cards for illustrating the lessons. Many of the older people gather and show great interest in the lessons taught to the children. The first year on the Chicacole field after these schools were started there were sixteen schools and there have at times been as many as forty. A Rally of the children is held every year and hundreds of children have one of the merriest, happiest days of their lives, at the same time receiving some helpful lessons and a little present of sweets or a picture card.

A Caste Girls' School was opened by Miss Archibald in 1909, and has been carried on amid difficulties. The accommodation has been very inadequate and the teachers have not been doing satisfactory work. The enrolment has been about 60 but has varied greatly from year to year.

Redemption Home.—For many years the Mission looked for a suitable place and the money to establish a Redemption Home. A beginning was made in 1912, and the work has been carried on ever since. The number of inmates has never been large but a work of true character building has been done, chiefly under the direction of Mrs. Archibald. For many years it has been the policy of Conference to purchase a large site and carry on the work on a much larger scale than has been possible with the present limited equipment.

Literary Work.—In addition to her work on the Chicacole field Miss Archibald has been busily engaged in work on a far wider field. After her return from furlough in 1916 one touring season was spent on the Akidu field and after her return to Chicacole the work of editing the women's Telugu magazine, Vivekhavati, and work as National Superintendent of translation for the W. C. T. U. called for a vast amount of labor and opened up a wide door of opportunity.

Medical Work.—Mr. and Mrs. Archibald had long cherished the hope of having a hospital for women and children opened at Chicacole. In 1898, the project was sanctioned by the Board and approved by the Conference. The Indians took a great interest in the scheme, subscribing liberally toward the initial expense. In 1899, the "Good Samaritan" Hospital was opened, the Head Official at Chicacole presiding over the ceremonies. The choice of the first lady apothecary proved unfortunate, and, for a time the hospital had to be closed. Next year, an efficient apothecary, Miss D'Silva, was secured, and she continued in charge for three years. Kind and sympathetic in her treatment of the patients, she won a large place for herself in the hearts

of the people, and thousands flocked to the hospital for treatment. More high caste homes were opened through the medical work than the missionaries could visit. After the retirement of Miss D'Silva, the hospital passed through many vicissitudes, being for a whole year closed for want of a capable head, until the arrival of Dr. Zella M. Clark, in December, 1908. She put into the work a kind and sympathetic interest and greatly endeared herself to the Indian Christians. She was followed by Miss Ivy Gibson in 1911, and she remained in charge till the close of 1913, the coming of Miss Gibson relieving Dr. Clark and thus allowing her to open up work in Sompét. Miss Gibson was pre-eminently successful in her work. She retired from the work and was married in December, 1913.

During 1914 the old building purchased in 1912 was repaired and greatly improved. Five years later the King Memorial building was dedicated, on February 26, 1918, amid a vast assemblage of the leading people of the town and surrounding country. This building cost over \$4,000 and the total expenditure for the plant including site and repairs to the old building, compound and wall totals approximately \$7,500. The cost of the King Memorial building was principally met by a donation from the King family in New Brunswick, Canada, while other contributions included a Government grant of \$1,500, donations from Indian friends, \$1,350, and missionaries and friends in Canada, \$512.

Dr. Clark.—After Miss Gibson left in December, 1913, the Good Samaritan Hospital had to be closed for want of a qualified person to take charge, but it was re-opened in February, 1915, with Dr. Zella Clark in charge. The former hospital building was relinquished to become a residence for the lady missionaries, and the old building above referred to was utilized as a hospital.

Dr. Clark had to carry on her medical work with very few helpers. Of the few she had, at first, one had to be dismissed, one took French leave, and a third, who was only loaned to Chicacole, returned to her former field. Of the few helpers in the second year, only two had any experience and none was trained. Still, with limited and ill-qualified staff and meagre equipment, far-reaching work was accomplished. Among the many interesting cases reported is that of Butchamma of Sompét, a caste woman. In the Sompét dispensary she had learned the way of salvation. On Sunday, April 2nd, 1916, she gave a beautiful testimony and was baptized in the river just below the hospital. Returning to Sompét she was received back into her home.

Dr. Clark continued in charge till October, 1917, when she

removed with her sister to Sompert, which had always been regarded as their permanent field.

Dr. Cameron.—After a few months interval, during which Dr. Chute had the supervision of the work, Miss Susan J. Alley,



The late Miss Marjorie Cameron, M.D.

an Indian Christian graduate of the Ludhiana Medical College with the rank of Sub-Assistant Surgeon, was placed in charge. Miss Alley continued till early in 1919 when Dr. Marjorie I. Cameron took charge.

The services of Miss Alley and the medical compounder were dispensed with as they had not proved satisfactory, and Dr. Cameron re-organized the work with her own staff. In less than six weeks she had more patients than had come in the previous six months.

A special feature of Dr. Cameron's work was the opening of out-dispensaries as feeders for the hospital. One of these at the

railway station was opened in a small rented room in the bazaar. This became so crowded that 140 in three hours were coming for treatment. More room, more light, and more air became an imperative need, but help was forthcoming in a wonderful way. The District Collector secured a grant of land from the Government; the Taluk Board gave a room in their choultry till Dr. Cameron could build; others gave brick, stone and lime, and soon a neat two-roomed building with plenty of air and light was the result. The whole story of Dr. Cameron's work is a marvellous record of heavy work at the hospital and the out-dispensaries and many long-distance calls to needy patients far from medical aid. Space forbids more than the latest statistics which are those of the year, July, 1919, to June, 1920, as follows: In-patients, 136; out-patients, 8,031; treatments, 14,694; operations, 273; visits to patients by Dr. Cameron herself, 560. In the midst of this most exacting work it was a great comfort and help to Dr. Cameron to have with her to give anesthetics one of our newly-arrived missionaries, Miss

Hannah E. Day, who was appointed to assist in this way while engaged in the study of the language.



Miss H. E. Day

Death of Dr. Cameron.—After two years of this most strenuous and unremitting labor, Dr. Cameron went to Kodaikanal, a hill station in Madura District, for a few weeks' respite from her medical work and to gain time to complete her study of the language. In the invigorating climate of the hills she soon regained her usual buoyancy and appeared in excellent health. Her heart was full of the expectation of still larger service, and as she was walking with Mrs. Barss along by the lake in Kodaikanal, she was talking over plans for this larger work. But God had other plans for some higher form of service. Dr. Cameron was taken suddenly ill. Drs. Smith and Wolverton, with others of our Mission, who were close at hand rendered every possible help, but without avail and after a few minutes of most intense suffering this devoted young missionary passed into the presence of her Lord. Her death occurred on Saturday evening, June 11, 1921, and the next morning in the beautiful burial ground in Kodaikanal that bodily form which had been so active and untiring in service for others was reverently laid to rest. The Chicaeole Hospital, which had been the chief scene of her ministry of love, stands closed. Who will open it?

TEKKALI.

The Field.—Tekkali is a town of about 8,000 population, situated four miles from the main line of railway between Madras and Calcutta, but on the branch line which runs through Parlakimedi about eighteen miles farther up the line. Situated as it is within a few miles of the Bay of Bengal, it enjoys the benefit of the breezes from the sea, making it one of the coolest and most healthful of our Mission Stations. It is the headquarters of a petty Rajah.

Gurahati.—The story of the beginning of the Gospel in Tekkali reads like a romance. One day, a Christian tract fell into the hands of Herriamma, the concubine of a caste man named Gurahati. She read it again and again and finally showed it to her master, who reproved her sharply. She was, however, finally able to secure the interest of Gurahati, and they procured a copy of the Old Testament, and read it together. Then they bought a copy of the New Testament. Gradually they came into the light and truth, as it is in Jesus. Gurahati went to Berhampore to the Baptist missionaries there, and was baptized. Before he started, he and Herriamma each took hold of the Bible they had so often read together, and promised that they would be true to each other, so far as its teachings would permit. Gurahati's friends raised a great disturbance over his baptism, but he remained firm. Herriamma soon followed him to Berhampore, and was baptized. They afterwards returned to Tekkali, and settled down in a small house. Meanwhile Gurahati developed leprosy, and, as he and Herriamma were not legally married, on the advice of Rev. W. F. Armstrong, they separated. Sore trials awaited poor Gurahati. He was disinherited and driven from his home. He took refuge under a tamarind tree, where he built himself a little hut. Here he gathered a few caste boys, and taught them to read. He sent word to the Savaras in the surrounding villages. A few of them came and he taught them also. Finally, his disease grew worse. He was unable to teach, but he preached the good news, as best he could, to all who came near. As his legal wife renounced him, he secured a divorce and he and Herriamma were married. He did not live long afterwards, for in July, 1884, this heroic and beloved martyr of Jesus, after eight years of bitter persecution, passed to his rest. Before he died, he gave two pieces of land, one for a school and the other for a burial ground. He also built an excellent well for the outcasts of the town. It still bears his name and is emblematic of the thirst-quenching gospel which he preached.

Because of Gurahati's unremitting labors a spirit of in-

quiry spread among the people, and quite a number were from time to time baptized. In 1889, a church of 17 members was organized, and in 1898, Tekkali was set apart as a separate field, Mr. Higgins being the first missionary.

Mr. Higgins.—The year previous, during the terrible famine which prevailed, Mr. Archibald built a wall around the compound, and put in the foundations of the bungalow. It was not till 1901, however, owing to lack of funds, that the Mission House was finally completed, Mr. Higgins meanwhile living part of the time in a mud hut and part in rooms built as store-rooms. In the autumn of that year, Mrs. Higgins again joined her husband, after an absence of four years in Canada, her health not permitting her to risk the Indian climate till then. The separation was long and painful, but borne without a murmur.

After completing the Mission House, Mr. Higgins spent a great part of his time on tour, usually accompanied by Mrs. Higgins. They often spent several weeks at a time in camp, travelling all the way from Sompet to Kasibugga. New workers were placed out in the villages, and quite a number of converts gathered in, the Indian church increasing from 31 in 1898 to 94 in 1903. An effort, too, was made to evangelize the Relis, a very low caste, of whom many resided in the town of Tekkali. Church discipline was strictly observed, always a difficult task in India, and systematic beneficence steadily inculcated. Many of the people became tithers, and, though the poorest in the Northern Association, the Tekkali church, in 1901 was the banner church in giving. A site was secured, and a comfortable and commodious chapel of rough stone erected and dedicated in 1905, amid great rejoicing, the church having for ten years worshipped in a mud chapel without chairs or benches.

Much attention was given to school work. Besides several night schools, eight day schools were conducted. A station elementary school was also opened in 1902, specially for the children of the Christians. Miss Alberta Patton took charge of this school in 1909, and, although at first the work was discouraging, the school attained to a high degree of efficiency. Good teachers were secured and the attendance rose to 120.

In 1906, at the request of his Board, Mr. Higgins returned to Canada, to assume the duties of Foreign Mission Secretary, and as there was a scarcity of men, the station was for four years without a resident male missionary. On their arrival in India, Rev. G. P. and Mrs. Barss were appointed to Tekkali, but it was not until after they had acquired the language, in 1913, that they were able to take charge of the work. During the interregnum Mr. Freeman assisted in touring, but naturally the chief responsibility for the field fell upon the lady

missionary, first upon Miss Martha Clark and then upon Miss Patton. Their care, however, was lightened by the presence



Rev. G. P. Barss



Mrs. G. P. Barss

and help of Pastor P. David, a Telugu helper of rare devotion, and a man with a deep religious experience.

Mr. Barss.—The record of Mr. Barss' first term on the Tekkali field is one of the most heroic determination and un-failing devotion on one of the hardest fields in the Mission. When converts multiply, the "care of all the churches" crowds upon the over-burdened missionary, giving him no rest, but on the more barren fields like Tekkali, the missionary is faced with a heavier burden, the heart-crushing sorrow of finding the most powerful, impassioned, pleading presentation of the Gospel met with the most appalling apathy and stolid unconcern. A few extracts from reports by Mr. Barss will open a window to show us the heart of a missionary on an unresponsive field.

"We seldom meet opposition but usually a disheartening indifference. We believe that in the providence of God no effort is lost entirely; that at the last the seed must bear fruitage, and that eventually every obstacle will be overcome. So we continue to preach and teach often when there appears no reason to hope for victory, trying to discover villages and persons who are susceptible to the truth, and following up any advantage gained."

The secret of perseverance in such circumstances is suggested by the following:

"We always remembered that our prospects were as bright as the promises of God. We were encouraged in our effort by the determination and faith of a neighboring missionary of the English Baptists who is said to have labored twenty years before his first convert came."

Special efforts were made on behalf of the Savaras. Each Sunday afternoon, the missionary or Pastor David held a service for the Savara Christians in Gopalpur village. Around this are several Savara villages. These sturdy stolid members of the aboriginal hill tribes have a religion of their own quite apart from Hinduism, and Mr. Barss felt most strongly the urgency of winning them for Christ before they become absorbed in the Hindu caste system.

The conversion and baptism of Jaganadha Row, a wealthy young Brahman of Sompet, was a great blow to Hinduism, but the story is too long to repeat here. Further particulars will be found in the sketch of the Sompet field.

In 1917 a growing interest was noted among the Malas, and at Naupada an interesting work developed. Mr. Edwin, a pensioned L. M. Society preacher, voluntarily held services, and an Oriya Brahman was won to Christ.

Summing up the work of the term, Mr. Barss says:

"The struggle against indifference and inertia has been a hard one. In the church, there was little change in personnel but great growth spiritually, especially in the grace of giving. The year we came the total church collection was only \$27; last year they gave \$75."

Regarding the Savaras this note of cheer is sounded:

"The Christian population is growing by the addition of converts from neighboring villages. This is one of the most encouraging features in connection with the development of these fearless sons of the forest."

Growth is noted in the number of villages in which Christians live, from two to six and four of these are supplied with schools, and the report closes with this word of faith and courage. "Our vision goes beyond our home visit on to our return to tackle with renewed vigor the problems which confront a missionary in India."

During Mr. Barss' furlough Mr. Freeman had the oversight of the work along with his regular work at Parlakimedi. Concerning his experience he writes: "We have had influenza, famine, opposition, and indifference, and the greatest of these is indifference. It is not very exciting but it is hardest to overcome." Mr. Freeman also writes of a grey-headed man out in the village who was converted and baptized. He has been put to the proof and has stood firm. Being the head man of his caste in his village, he is supposed to lead in the worship of the village goddess, to supply liquor, etc. He would do noth-

ing of the kind. As a result he has had his crops destroyed and his grain stolen, and he has been abused by many.

On their return from Canada in the end of 1919, Mr. and Mrs. Barss again took up their work in Tekkali, and were greatly cheered to find "one more school, a larger Christian force, more Christians, and in consequence better prospects for workers than there were the former term. A great change was found in Palasa, some twenty Paidis and Malas having been baptized just before Mr. Barss' return to India. Four more followed. Other places, too, show signs of a coming harvest. Thus, after years of "sowing in tears" there is a good prospect that our missionaries may soon be "rejoicing bringing in the sheaves." The baptisms for 1920 numbered 26, and the membership is 87.

WORK FOR WOMEN AND CHILDREN

The first lady missionary to labor at Tekkali was Miss Flora Clarke. She accomplished much during her brief stay. She was transferred to Bimlipatam, and Miss Martha Clark came to her place. She had the assistance of Lizzie, a most capable Bible-woman. In 1909, Miss Patton took charge of the evangelistic schools, and fifteen were kept going, with fair success, but, for a time, these schools had to be dropped for lack of good teachers.

The fifty villages within comparatively easy reach of Tekkali were systematically visited by both Miss Clark and Miss Patton. Friendly intercourse was also kept up with several of the leading families of the town, who belong to the Reform wing of Hinduism. Receptions were held, attended by quite a number of high caste women. These have done much good, and are opening the door to a larger and better day among the women of Tekkali.

It is needless to say that the lady missionaries, as on other fields, have done much touring over the fields. Many interesting cases are met with, and not a few profess conversion. Much of the country is still virgin soil, and the visit of a missionary is the event of the year. During a recent tour two of the lady missionaries were accused of having stolen two girls, who had suddenly disappeared—so ignorant are the people of the real character of the missionaries. They threatened to burn their tent, and break their carriage, if they did not move on.

Miss M. Lois Knowles began active work in 1912 after passing her examinations in the language. Her mornings were given to evangelistic schools, and her afternoons to zenana work. She also took over Miss Patton's work when the latter left for furlough in the spring of 1914. Miss Patton returned in October, 1916, and Miss Knowles, in turn, went on furlough the following spring.

A Caste Girls' School, opened by Miss Patton in Naupada in 1912, gradually won its way to a place of great power in that important centre. For four years it was handicapped for want of a suitable building, but that need was met in September, 1917,



Miss Lois Knowles



Miss Alberta Patton

when a building was dedicated before a large concourse of Hindus. The influence of the school is felt on every hand in opening up the homes of the pupils to the visits of the Bible women or the missionary. Nearly all the pupils, too, attend the Bible classes and serve as little missionaries telling in their homes the wonderful truths learned in the school.

Out over the field as Miss Knowles reported at the close of her term, a most hopeful change is noticeable. Formerly after a tour, it had to be confessed that no one was found who gave any evidence of being an enquirer after the truth. "But," she adds, "this has not been our experience this year. There are several in different parts of our field, who are anxious to become Christ's disciples."

Miss Patton reports the case of a Brahman widow who came to her eager to follow Jesus. For six weeks, she lived and ate with Christian women, but, at last, the order came from Government that her people could claim her, so she had to be given up to her uncle who came with a policeman to take her away. So she was taken away to her prison house of thralldom and sorrow.

Miss Patton's staff of helpers, which was very small, has been increased to six, and very many interesting cases are reported showing how the Word is steadily winning its way.

PARLAKIMEDI.

The Field.—Parlakimedi is a town of 18,000 population situated among the Eastern Ghauts at the terminus of a branch line of railway which leaves the main line at Nāupada near Tekkali. The surrounding hills are beautifully green, and, as the rainfall is heavy, the vegetation is much more luxuriant than on the plains. The mountains in the distance are nearly 6,000 feet high.

In 1876, when the missionaries made their lengthy tour of exploration into the northern Telugu country, they soon decided that Parlakimedi was one of the places to be occupied as soon as possible. In June of that year, Mr. and Mrs. Armstrong arrived, and as there was no Mission House, they gladly accepted the invitation of Mr. W. D. Ainslie to occupy rooms in his bungalow until a temporary house could be erected. This temporary house was ready for use in three months. A beginning was made in the study of Telugu and Mrs. Armstrong started a school on her verandah, which grew to an attendance of over eighty. A school for Oriya children and another for Telugu children too far removed to come to the bungalow, were also started. But owing to repeated attacks of malarial fever, the missionaries were compelled to abandon the place and were finally transferred to Chicacole.

Doss Anthravadi.—The way had been prepared for Mr. and Mrs. Armstrong long before they had settled in Parlakimedi. The circumstances were these: For a considerable time previous to their arrival, the 41st Regiment of the Madras Native Infantry was stationed at Cuttack and Vizianagram. The mess writer was a devoted Christian and the pastor of the Baptist church in the regiment. His name was Rev. Doss Anthravadi, and he was instrumental in scattering the truth through many districts. Several churches in different parts of the Telugu country were organized, among them one at Akulatampara, a village ten miles from Parlakimedi. Just before the regiment sailed for Burma in 1877, Mr. Anthravadi visited Akulatampara, and formally placed the church under the care of the Canadian Baptist Mission (North). This church is thus the oldest one in that Mission, and is always called the Mother Church of the Northern Telugu Association. Among those baptized by Mr. Anthravadi, were two men, one a Telugu and the other an Oriya, who afterwards became preachers—Mr. Apalla Narsayya and Mr. Bagavan Behera. Both were intelligent, earnest men, and zealous in touring. Through them the Gospel was spread far and wide. The missionaries also made long tours over vast stretches of

country, visiting Parlakimedi, Akulatampara, Tekkali, and Sompet, travelling either by ox-cart or palanquin. In 1891 a church of 14 members was organized at Parlakimedi. A site for a Mission House was secured, and the erection of a building begun by Mr. Higgins, who finally settled there in 1892.

Mr. Higgins, Mr. Corey.—A school was opened in Komanapalle, where the Naidu or headsman was a Christian, and the work in the out-stations established. In 1895, however, Mrs. Higgins' health failed, and, as a change to the hills proved unavailing, they returned to Canada in 1896. Their places were taken by Mr. and Mrs. Corey, who had come to India in 1894. The next eight years were a time of faithful seed-sewing, though large ingatherings were not witnessed. On making a study of the field, Mr. Corey found a large number of outcaste people, and the spiritual needs of these neglected ones were specially laid on his heart. He appealed for workers and two of his helpers of high caste extraction volunteered to go and live among the Madigas, to whom many of these people belonged. Mr. Corey was also impressed with the wisdom of the policy of placing his preachers at strategic points over the field, rather than having them at the head station. So he secured land and built small houses at different centres to be used as residences for these teaching evangelists. He had also pursued this policy on the Vizianagram field with good results. In 1897 a school was opened in the outcaste quarter of Parlakimedi, and a building erected. Here Mr. Abraham and his wife labored and the school has exercised a fine influence, which continues to widen with the passing years.

Colportage has always been an important department of the work on the Parlakimedi field. Thousands of books with Christian teaching and hundreds of Bible portions have been sold every year and many thousands of leaflets distributed.

Convinced that caste was merely a social institution and without religious significance, Mr. Corey baptized two men requiring them to give up caste. The experiment did not prove a success. One of the men went back into idolatry, and the other, feeling the need of that Christian fellowship from which caste barred him, and revolting from the heathen ceremonies attaching to it, finally broke away, and came out and partook of the Lord's Supper, thus fully identifying himself with the Christians.

Mr. Freeman.—During Mr. Corey's first furlough of nearly two years, Mr. Higgins was in general charge of the work, in addition to the care of his own station. He made extensive tours besides taking a general oversight of the Telugu helpers. The chief burden, however, fell on Miss Harrison, the only resident mission-

ary on the field. On Mr. Corey's return from Canada he was transferred to Vizianagram, and Rev. S. C. Freeman was appointed to Parlakimedi. A few were gathered in every year but the



Rev. S. C. and Mrs. Freeman

harvest was discouraging. Mr. Freeman gave much time and thought to the Akulatampara church, which has had a checkered career, and had given the missionaries many a heartache. Prayer is asked that this church may be revived, and that its testimony to Christ may become clearer and more powerful.

The revival which visited so many of the Mission fields in 1906 also visited Parlakimedi. Mr. Freeman bears testimony to a mighty work of grace, glorious in its results. Wonderful changes took place in the lives of some of the Telugu Christians although the revival was not accompanied by the same distress over sin and the violent physical demonstrations witnessed in other places.

On November 8th, 1906, Mr. Freeman was united in marriage to Miss Carrie Chambers at Vizianagram, she having just arrived from Canada. During the years following his marriage, Mr. Freeman was constantly on tour, reaching nearly the whole of the 800 villages on the field, some of them several times. His influence over his helpers is strong and true and they speak of him in terms of deep affection.

In 1908, a splendid Gospel Hall, costing Rs. 4177, was dedicated at Parlakimedi as a memorial to Rev. Doss Anthravadi

and Chowdari Purushottam. Mr. Purushottam was one of the early pioneer preachers, a man of great learning, and a poet of real merit. He was the author of many of our finest Telugu hymns. The entire cost was met by subscriptions from missionaries and the Indian Christians of the Madras Presidency and Burma, many of whom gave nobly.

Mr. and Mrs. Freeman went on furlough in 1911, and, on their return in 1912, arrived on their field on Christmas Day.

As a means of attracting and impressing the crowds the gramophone has been found most useful. It is a wonderful thing to the Telugus to hear a machine sing the Gospel to them in their own language. All over the field, Mr. Freeman, with his little band of helpers, have gone preaching and singing the glad tidings. For many months at a time, he is scarcely ever at the station. Thus they have been sowing bountifully and they must in time reap bountifully. But the time of harvest has not yet come. There are even now cheering signs in a number of villages. For fourteen years converts were expected in Golluru, but, as Mr. Freeman remarks, they were always "coming" but never "arriving." At length the break has come and six have been baptized, making ten in all in that village.

The Akulatampara church building was swept away by flood in 1913. In 1916 Miss Archibald, at Mr. Freeman's request, camped there, preparing the way, and later Mr. Walker held special meetings. The Christians manifested a desire to make matters right with God and with one another. There was a real spiritual quickening, and, as an outward sign, the rebuilding of the chapel followed. Still there arose divisions in the church and much trouble resulted. But, finally, the members became ashamed and agreed to unite in revival meetings. At length, a real reconciliation was effected and great rejoicing followed.

Advance as represented by increase in church membership, has on this field been heart-breakingly slow. In nine years the membership only rose from 87 to 97, but the past year witnessed 13 baptisms, bringing the membership to 110.

After a very strenuous term of service Mr. and Mrs. Freeman left for furlough in 1921, and Mr. Barss took over the charge of the field. May the fruit of long and abundant sowing on this field quickly appear.

WORK FOR WOMEN AND CHILDREN.

The first lady missionary to take up work on the Parlakmedi field was Miss Martha Clark, who was stationed there shortly after her arrival in India in 1894. For the greater part of her first year she was alone at the station. Her study of the language was seriously interrupted by sore eyes, yet she plodded on with the assistance of her Indian teacher. For three years

she considered Parlakimedi as her home, but owing to ill-health her work was much hindered. She was finally transferred to Chicacole, and for two years Parlakimedi was without a lady missionary.

On Miss Gray's return from furlough in 1899, she was asked to take charge of the work for women and children. With some reluctance she consented. Not long after getting settled, she accompanied Mr. and Mrs. Hardy and Miss Maude E. Harrison, of Palkonda, to the Deodanger Hill, about nine miles from Parlakimedi. Here Mrs. Hardy was attacked by the dreaded jungle fever, and, in spite of all that could be done, she, a bride of only four months, passed away. Her body was carried down the hill by Savara coolies, and buried at Parlakimedi. Misses Harrison and Gray, who remained behind, were also soon afterwards attacked, and both lay helpless side by side. Miss Harrison, however, rallied, and finding Miss Gray dangerously ill, with the aid of bearers, after a long night march through the jungle, succeeded in getting her carried safe to Parlakimedi. Here her fever rose higher and higher, and the end soon came. Just before Miss Gray passed away, consciousness returned, and she softly sang, "Nearer my God to Thee," and soon the soul of this brave, zealous, true-hearted missionary went home to God, May 20, 1900.

Parlakimedi was again without a lady missionary, but at the following Conference, it was decided that Miss Harrison should take up the work laid down by Miss Gray. After several months' rest, on the Hills, made necessary by the terrible strain through which she had passed, she entered upon the work and with, the exception of furlough time, has up to the present given herself unreservedly to the work on this field.



Miss M. E. Harrison

Miss Harrison is pre-eminently an evangelistic missionary. Accompanied by her Bible women, she has toured over the whole field many times. Leaving the tent at dawn, they do not return until dark; a drink or some food offered by the people sufficing for their mid-day meal.

The year 1912 saw the Parlakimedi field visited by a fearful epidemic of cholera, but by remaining through this trying time, Miss Harrison was able to save scores of lives and very few of the Christians fell victims to the dread disease.

The organization of the Women's Societies and the arrangement by which they take one meeting in the annual Association

was carried through by Miss Harrison, and the Bible women's Societies undertook the support of a Bible woman in Calingapatam. The last hot season before furlough was spent among the Parlakimedi hills teaching the Oriya Christian women, who were grateful and learned very readily.

Miss Harrison was on furlough from March, 1915, to October 1916, and, during that time, Miss Archibald made an extended tour at Akulatampara. For the rest of the time the field was without a single lady missionary. During Miss Archibald's sixty-two days at Akulatampara, there were daily preaching services, and conversations on spiritual things, classes for children, and meetings for Bible study and prayer. All these were much blessed of God, and were crowned by times of revival in the meetings by Mr. Walker, which followed.

On returning from furlough and taking up her work on tour, Miss Harrison met with many discouragements, owing to the widespread indifference of the people and the disclosure of serious wrong-doing on the part of her Bible woman. This last was indeed a most terrible shock. Some time later two very valuable helpers were obtained from Ramachandrapuram, and the evangelistic school work has been very successfully carried on. But the building of the new ladies' bungalow, in 1918-9, compelled Miss Harrison to attend closely to the supervision of building operations, and these proved exceptionally tedious and trying. It was not until December 18, 1919, that Miss Harrison could move into her new bungalow. The new bungalow is a great comfort, the upper room being a special boon. The site is a most central one, and commands a view over the whole town and the surrounding country and distant hills, such as cannot be excelled by the whole Mission, and is only rivalled by Sompeta, Waltair or Yellamanchili. With this long-felt want supplied, Miss Harrison looks forward to a term of strenuous work in the town and far and wide over this extensive and populous field. Her knowledge of both Telugu and Oriya enables her to reach all classes, as both languages are used on this field. Pray for that response on the part of the people that will transform the spiritual desert into a fruitful field beautiful as the panorama of lofty hill and fertile valley, which charms the eye of the visitor to this wonderful field.

SAVARA.

History.—The Savaras are a hill tribe and have nationality, history, religion, language and system all their own. They number about 200,000, and occupy chiefly the hill country of the Parlakimedi field, although some are also to be found north of Tekkali and Palkonda. Some of them have settled on the plains, among the Telugu people, many of whose customs they have adopted. The hill Savaras live in very primitive style, and love to roam over the hills, picking up a precarious livelihood. They grow a little grain, herd a few cattle, and gather firewood for sale upon the plains. Formerly they used to be independent, and paid no taxes. Frequently they made raids upon the Telugu villages, and carried off whatever spoil they could. About sixty years ago they were brought into subjection by the Parlakimedi Rajah, and subsequently they came under the Indian Government. They are a sturdy, independent, honest and truthful people. They are not image worshippers, but their religion is rather Spiritism, or the propitiation of demons or evil spirits.

Among the Savaras infant marriage is the rule, and polygamy is practised. Strange to say, they consider the life of a woman of more value than that of a man. The fine for the murder of a woman is eight buffaloes, for that of a man, seven. Widows may remarry. If a wife does not like her husband she may induce another man to buy her, in which case the price paid is a buffalo, a pig, or some liquor.

Local affairs among the tribe are managed by two chiefs—one the magistrate and the other the priest, though in judicial matters they act together. They are assisted by a council of elders.

Our work among the Savaras sprang out of Gurahati's school, under the tamarind at Tekkali. A few lads from Savara villages nearby attended the school. Some of these boys, and also a few of their relatives, came to know the Saviour. The more missionaries came into contact with these people the more they became interested in them. It was felt that a missionary should be set apart to give his whole time to the work, and for many years prayer was offered for such a man. Meanwhile a Board was organized, consisting of missionaries and members of the Northern Telugu Association, to further the work, and great enthusiasm was awakened in this, to the Telugu Christians, foreign mission work. Miss Eva D'Prazer also contributed Rs. 1,000 a year for several years.

Mr. Glendinning.—In 1902, Rev. J. A. and Mrs. Glendinning

arrived in India, and were appointed to the Savara work. The first year and a half was spent in the study of Telugu; then they removed to Parlakimedi and began to acquire the Savara



Rev. J. A. Glendinning



Mrs. Glendinning

tongue. As the language had not been reduced to writing, the process was tedious and difficult. A couple of tours were also made into the Savara country. It was found that the villages were hidden among the hills, often in the most inaccessible places.

It was decided to locate the Mission House at Parlakimedi. After many delays such as are to be expected in India, the bungalow was finally completed in 1906. In the rainy season no touring is possible among the hills, but, as many of the Savaras come down to the villages on the plains to attend market and fairs, it is possible to reach large numbers of the people almost every day in the week.

As Mr. Glendinning came into contact with the people on his tours he found them, on the whole, friendly. The hills, however, were full of malaria, and our missionary suffered from repeated attacks of fever. After each recovery, he set forth undismayed to visit the remote villages, armed with mosquito netting and quinine. It may be added in explanation that the mosquito netting is used to keep off a certain kind of mosquito the bite of which has been found to be the cause of malaria.

In the course of his travels among the Savara hills, Mr.

Glendinning came across another class of people—the Paidis. They are located in the central and strategic section of the hills, whence they carry on trade with the Savaras. They are really outcaste Hindus. One of these Paidis was led into the light, through reading a Bible portion in the Oriya language. He was a Guru, or spiritual leader, who was seeking light and peace in various Hindu sects, but had failed to find them. After he had read his Bible portion, and taught all he knew of it to the people of his village, several Paidis came down to Parlakimedi for further instruction. Miss E. E. Gaunce, who, before the union of the Baptists and Free Baptists, had labored in the American Free Baptist Mission in Orissa, and who understood Oriya, was able to explain the way of salvation more fully to them. Before the hot season was over fifteen were baptized, and before the end of the year the number was increased to thirty-two, most of whom were heads of families. The result of these baptisms was the raising of the Oriya work to the level of the Savara, which Mr. Glendinning had hitherto regarded as his chief occupation. Thus, in order to compass the evangelization of all the people of his field, he has been compelled to add to Telugu and Savara a knowledge of Oriya.

In 1909 there was a large ingathering among the Paidis—the wives and relatives of the men already baptized coming forward for the ordinance. These sent enquirers from their village and these in turn became converts. Like the Koreans, the Paidis seem impressed with their duty to preach the Gospel to their heathen neighbors. The missionaries are hoping that the Paidis may be God's great instrument for the conversion of the Savaras. Mr. Glendinning, by the use of simple remedies, was able to do much for the relief of the people, and thus in yet larger measure gained their confidence.

January, 1910, saw the organization of the first church among the hills at Buradingi, near Guma. There were 44 charter members and, by June, 1913, this number had increased to about 220. This was followed in March, 1913, by the inauguration of the second church with 75 members, at Bodapoda, fifteen miles away, over a mountain range from Guma.

During Mr. Glendinning's first furlough, 1910-11, Mr. Freeman took charge of the work. As he in turn had to leave for furlough in 1911, Mr. Higgins kept his hand on the helm. The distance from Vizagapatam, however, made it impossible for him to do much for the field.

In 1911 a faithful preacher of the Orissa Mission came from Balasore to Parlakimedi, and held a week's services. The Paidis came in from the hills, and a time of refreshing was experienced. On Sunday, October 27th, 27 Paidis were baptized. The year previous 95 persons from fifteen villages had been immersed, besides twenty from the Telugus of the Parlakimedi field.

In March, 1914, Mr. Glendinning, after visiting the villages where Christians live, penetrated to the extreme rear of the field, reaching a point fifty miles north of Parlakimedi. On this tour he was accompanied by about twelve Oriya Christians, who evinced great enthusiasm in preaching the Gospel.

During the rainy season, when touring on the hills is impossible, Mr. Glendinning has busied himself with the laborious work of preparing Oriya-English and English-Oriya dictionaries, and in translating and in preaching in the Oriya sections of Parlakimedi.

Special meetings for the deepening of spiritual life have been held annually at some point on the hills, an Oriya-speaking worker from the English Baptist Mission usually being asked to assist. These have been times of cleansing and quickening to the Christians scattered among the hills.

In April, 1916, the serious illness of Mr. Glendinning, from attacks of fever, obliged him for a time to discontinue touring among the hills and seemed to threaten his being compelled to relinquish the work altogether. The building of the Mary Smith Bungalow at Sompet and work on the plains occupied him the greater part of the time during 1916-7.

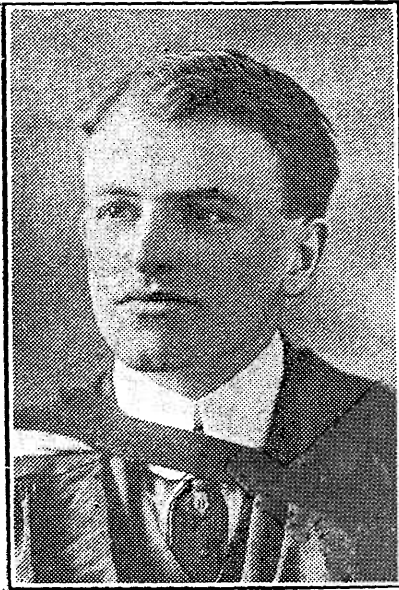
The year 1918 was marked by the organization of the third church on the hills. This was at Serango, and at the same time a new chapel-schoolhouse was opened. The Boarding School at Parlakimedi for Oriya boys was by this time steadily growing. Lack of funds long hindered the development of this work, but a gift of \$200 from Dr. and Mrs. Wall of Alberta, Canada, for the erection of dormitories, gave the work great possibility for expansion.

The need had long been felt for rest bungalows at convenient centres for the missionary touring among the hills. A site at Serango has been secured and it is hoped funds for a rest bungalow will soon be forthcoming. In 1918 two young men were sent to the Theological classes of the English Baptist Mission at Cuttack. As our own classes are in Telugu they are of course of no use to Oriya boys.

Dr. West.—The arrival of Dr. and Mrs. J. Hinson West, in January, 1919, was a red-letter day for the Savara Mission. For years a medical man has been wanted for the work and many are the prayers that have been offered. Before coming to the Mission Dr. West had seen service in the Grenfell Mission in Labrador and he comes to a vastly different but not less needy work. For breaking down the superstitious dread of demons that enslave the people nothing could be of greater potency than the work of a medical missionary.

As Mr. Glendinning's furlough was delayed a year owing to inability to obtain passage, Dr. West had an opportunity to be-

come acquainted with the main features of the work and acquire a good knowledge of the language before having to take over



Dr. J. Hinson West



Mrs. West

the work, on Mr. Glendinning's departure for furlough in the spring of 1920.

The total number of Christians on the field at last report is 452, an increase of 217 in seven years.

WORK FOR WOMEN AND CHILDREN.

Miss E. E. Gaunce was the first, and up to the present, the only single lady missionary, to give her time specially for the touring work on the Savara hills. Being a trained nurse, and possessing a good knowledge of medicine, she has been able to administer much relief to the people, afflicted as they are so much with fever. She herself suffered frequently from attacks of malaria, but she went bravely on, as soon as a measure of health returned. At length, however, following quinine poisoning from an excessive use of that drug, as a preventative, she was laid low with black water fever, and in August, 1913, she was compelled to return to Canada. Happily, after a three-years' furlough in Canada, she was able to return to India, receiving a warm welcome on her arrival in Parlakimedi, December 2nd, 1916. She continued to devote herself with her accustomed zeal to the work, until her marriage in 1919, to Mr. Walter Tasker, of Darjeeling.

Space will not permit to tell of the long and arduous tours

made by Miss Gaunce on the Savara hills, often for months at a time. Gospel work and medical work have gone hand in hand, and women's societies have been organized among the Christian women. One very gratifying fruit of the work is seen in the ten Oriya girls sent by Miss Gaunce for education to the English Baptist Mission school at Cuttack. Five of these were examined by Miss Harrison in January, 1920, and were baptized the same evening. Miss Harrison writes of them that "their manners were pleasing, their singing sweet, and their understanding of the fundamental Christian doctrines very gratifying." Of another girl Miss Harrison writes: "Batli, a little



Miss A. C. Munro

homeless waif, suffering from terrible burns, was discovered by Miss Gaunce on tour, nursed back to health, sent to this school, and in time returned to us as a trained teacher. She has since married the teacher, become his assistant, and is doing evangelistic work among the women in Buradingi, where the Oriya work originated."

Bible women working at Titising, Kusima, and Savarani, on the Savara hills, are being supported by the Northern Women's Telugu Societies.

Since Miss Gaunce's marriage and consequent retirement from the work, the interests of the Oriya work are being cared for by Miss A. C. Munro.

SOMPET.

The Field.—The Sompét Field lies immediately north of Tekkali, the distance between the two stations being about forty miles. The field has a population of about 170,000, gathered in 549 villages. The field is the most northerly in our Mission, and borders on the territory for which the English Baptist Mission has assumed responsibility. Sompét, from which the field takes its name, is situated on the main line of railway and at a short distance from the sea.

Sompét was formerly a part of the Chicacole field, and repeated tours were made both from Chicacole and Tekkali, but it was not till 1899 that Conference memorialized the Board, asking that a station be opened at Sompét the following year. The reply was discouraging because of the lack of funds, and because the missionary family in sight was needed to supply the place of others who were obliged to go on furlough. Year after



Miss Martha Clark



Dr. Zella Clark

year has passed, but so far no missionary family has been found to supply this great and promising field.

The Misses Clark.—In June, Miss Martha Clark and her sister, Dr. Zella M. Clark, were transferred from Chicacole to Som-

pet. A house in the centre of the town was secured and, after considerable money was spent in repairs, was made fairly comfortable for a temporary place of abode for the ladies. It was far too near the noises and smells of the town to be fit for permanent use, save as headquarters for a school, or a dispensary. A site for a bungalow for the ladies was, however, soon purchased, but it was not completed till 1919.

Mr. Barss.—Mr. Barss was given charge of the field throughout his term, and rendered what assistance was possible from his regular field, Tekkali, 40 miles away. Mr. Glendinning had the oversight of the field while engaged in building the ladies' bungalow.

Two goldsmith caste young men were baptized, but both proved a disappointment.

Mention has been made in connection with Tekkali of the baptism of Jaganadha Row. This young Brahman was the son of a wealthy lawyer who died several years ago. Interest was first awakened at school but this became dormant again until he came into contact with the Christians in Sompel, when he began to experience a soul-hunger none but Christ could satisfy. He was fully led out into the light and came to Tekkali, to the missionaries. For a week an angry crowd surrounded the Mission House where he was kept concealed. At last one dark night they succeeded in getting him away, and he was forced by the most repulsive ceremonies, to recant. Again he fled forty miles back again to Tekkali, and again another forty miles to Chicacole. There Mr. Barss baptized him, and with an escort of police took him to the station, and thence by railway to Serampore, to the College founded by William Carey. Persecution never let up and, after Jaganadha Row returned for his vacation, he disappeared. So dreadful a storm of persecution has a Brahman convert to face in taking his stand for Christ.

A church of twelve members was organized on November 2, 1918. Two have since been baptized but removals of a few others have left the membership at eleven. The field demands the presence of a missionary family to grapple with its problems and enter the great door of opportunity.

WORK FOR WOMEN AND CHILDREN.

As already shown, the pioneer work among the women and children and, except for visits from missionaries from other stations, the only missionary work done was that accomplished by Miss Martha M. Clark, and her sister, Miss Zella M. Clark, B.A., M.D. During their furlough, Miss Knowles, then in Tekkali, took the oversight of the work and Miss Gaunce has rendered assistance in the work among Oriya women.

A Caste Girls' School was opened by Miss Knowles, in No-

vember, 1915, and soon had an attendance of 40. Most of these never before went to school, and they come from a community which has been receptive to Christian teaching.

Miss Clark returned to Sompet in 1917, and has been perseveringly sowing the good seed over this vast and hitherto unevangelized territory.

In Sunday School in the school building there has been an attendance of from 40 to 50 girls.

The Caste Girls' School was for a long time a problem, owing to the lack of a suitable teaching staff, but a new head mistress has been secured, and results have been encouraging.

The completion of the bungalow in 1919 gave the Clark sisters a comfortable home in a beautiful situation. There is an upper room commanding a magnificent view of the Bay of Bengal, and the site is favored by refreshing sea breezes, which greatly modify the heat.

The failure of the rains, war prices, fire, which laid half the town in ashes, and, lastly, cholera, caused great distress to the people of the town in 1919.

Miss Clark was obliged to go to Madras to undergo a very serious operation but, happily, has recovered a good measure of health and strength.

MEDICAL WORK.

When Dr. Clark first opened a dispensary in Sompet she had two helpers. Later one of these was sent for training and the other was married. Happily a caste woman who had come to know the Saviour, came to the help of Dr. Clark in this emergency. It was wonderful to see one with her training in caste and her feelings as to defilement by contact with low caste people, even washing the sores of outcaste patients.

Bible classes have been carried on at the dispensary and thus medical aid and spiritual teaching have gone hand in hand.

A dispensary is being erected in Jellantur, a centre which offers a grand opportunity and gives promise of large fruitfulness.

In 1912 a dispensary was opened at Baruva, a seaport town as large as Sompet, and only five miles distant. Many interesting tours were made and the story of healing by the doctor lady preceded the missionary sisters, and prepared the way for the Gospel. Later, when Dr. Clark went on furlough, this work had, of course, to be discontinued. After her return as the Government had been unable to supply a man for a dispensary there, Dr. Clark was urged to open up a dispensary. For this money was needed but not available. Surely the Lord is opening a door of opportunity in that important centre and surely He is calling for some of His own money to open up and equip a building there.

The medical work is yet in its beginning, but it is work that must tell. It is the work that will prove the key of kindness to open hearts and homes still fast closed to the Gospel.



Dr. and Mrs. P. B. Eaton

The statistics for the last year are given as a sample of the work carried on from the beginning in Sompert. Number of out patients, 1,085; number of in-patients, 28; number of treatments, 3,500; number of major operations, 4; number of minor operations, 90.

Dr. Perry B. Eaton.—When Dr. Clark and her sister went on furlough in 1921, the work on this field was taken charge of by Dr. Perry B. Eaton and Mrs. Eaton.

NEW MISSIONARIES.

The following missionaries were added to the staff in the years indicated, but up to the time of the preparation of this edition of "Beacon Lights" they were engaged in the first business of every missionary, the acquirement of the Telugu language. Along with this they assisted in various ways as opportunity offered, but had not been appointed to the charge of any independent work.

1919—Dr. and Mrs. P. B. Eaton

Miss Muriel Brothers, B.A.

Miss H. E. Day.

Miss S. G. Machum (now Mrs. A. D. Matheson)

Miss Florence Matheson (since compelled to return to Canada on account of ill health).

1920—Miss A. C. Munro

Rev. A. D. Matheson

Mr. J. W. Davis

1921—Rev. E. W. and Mrs. Armstrong

Rev. John and Mrs. Hart

Miss L. A. Bain

Miss C. B. Hellyer

Miss A. Matthews (fiancee of Mr. J. W. Davis)

MISSIONARY PERSONNEL.

Allyn, Dr. Jessie M.—Born at Smith's Falls, Ont. Graduated in Medicine from Toronto University. Went to India in 1906. After a brief period at Vuyyuru, Dr. Allyn went to Pithapuram, where she has been eminently successful and popular. Repeated medical assistance to the Rani of Pithapuram and other places has been repaid by generous gifts of money, all of which has been used to build and equip a very complete medical hospital for women at Pithapuram. During Dr. Ida Scudder's absence in America, Dr. Allyn has charge of the large union medical work at Vellore.

Allyn, Miss Laura C.—Home in Edmonton. Accompanied her sister to India for a visit in 1912. She became enamored with the work and returned to Canada for nurse's training. Graduated from the hospital in Edmonton and went back to India in 1919. Since then associated with her sister in the great and good work at Pithapuram.

Archibald, Rev. I. C.—Home at Upper Stewiacke, N.S. Graduate of Acadia University, Wolfville, N.S. He went to India in 1882, labored in Bobbili for a time and then on the Chicacole field where he still continues his eminently long and faithful service.

Archibald, Mrs. I. C.—nee Miss Carrie Hammond, of Andover, N.B. Went to India in 1878 and began work for women and children in Bimlipatam. She had charge of the Chicacole field, 1880-81, and then returned to Bimlipatam. Married Rev. I. C. Archibald in 1883. A good linguist and public speaker. She has had a full share in the large work she and Mr. Archibald have carried for so many years in India.

Archibald, Miss M. E.—A native of Prince Edward Island. She was educated at Acadia University and went to India first in 1897. Since then stationed at Chicacole. Along with Miss Flora Clarke, she inaugurated evangelistic schools which now form a part of the work on every field. With excellent linguistic and literary gifts, she has been for some time editor of the "Vivakavati," a Telugu paper for Indian women. She has also given much of her time to temperance work and education for caste girls.

Armstrong, Rev. E. W.—Born in Nebraska, U.S.A. Educated at McMaster University. Spent some time overseas. Was student pastor at Whitby. Went to India in 1921.

- Armstrong, Mrs. E. W.**—Only daughter of Dr. and Mrs. E. G. Smith, of Pithapuram. Born in India. A graduate in Arts of McMaster University and in nursing of Toronto General Hospital. Married in 1921 shortly before going to India.
- Armstrong, Rev. W. F.**—A native of Nova Scotia and a member of the pioneer missionary group from the Maritime Provinces. Landed in Rangoon in 1874. Went to Cocanada in 1875 and was the first Canadian Baptist Missionary at Chicacole. Returned to Canada in 1880, and after that labored with the American Baptist Foreign Mission Society.
- Armstrong, Mrs. W. F.**—nee Miss Norris. A native of Canso, N.S., where she was engaged as a school teacher. The founder and first organizer of Women's Missionary Aid Societies. Went to Burma in 1871. Married at Rangoon in 1874. Moved to the Telugu country in 1875. Returned to Canada in 1880.
- Bain, Miss L. A.**—Born at North River, P.E.I. Educated at Prince of Wales College, the Charlottetown Normal School and the Gordon Bible College. Sailed for India 1921.
- Baker, Miss G. J.**—Home at Dartmouth, N. S. A graduate of Dalhousie University. Went to India in 1917. Was in charge of the work for women and children at Vizianagram during Miss Clarke's furlough and now permanently appointed to the women's work on the Vizagapatam field.
- Barrow, Rev. Geo. H.**—First resident missionary on the Narasapatnam field. His work was attended with signal success. Died at Cocanada on November 18th, 1894. Mrs. Barrow returned to England shortly after.
- Barss, Rev. G. P.**—A resident of Dartmouth, N.S. A graduate in Arts of Acadia University and in Theology from Rochester Theological Seminary. Went to India in 1910, where he has served with conspicuous faithfulness on the Tekkali field and has also had charge for most of the time of the large contiguous territory of Sompetta. He has been successively recording secretary of the Conference in India and corresponding secretary.
- Barss, Mrs. G. P.**—Her home was in Massachusetts. A graduate of the New York Missionary Training School. Married in 1910, she has been ever since the able supporter and faithful colleague of her husband in the Tekkali work.
- Baskerville, Miss A. E.**—Went to India in 1888 and in 1899

took charge of the Girls' Boarding School at Cocanada, to which she gave twenty years of faithful and successful service. Now in charge of the womens' work on the Cocanada field and also manager of a large Caste Girls' School. Gifted with humor, diligent in business and wise in counsel, Miss Baskerville has had a worthy part in the development of our Telugu Baptist Mission.

Bensen, Rev. (Major) R. C.—Born at Chatham, Ont. A graduate in Arts and Theology of McMaster University. Went to India in 1908 where he had charge of the Vuyyuru field. Upon his return to Canada in 1915, he was successively acting pastor of Bloor Street Church, Toronto, and chaplain of the troops in the Maritime Provinces. Since his return to India he has become Principal of the McLaurin High School. An able linguist and an effective missionary.

Bensen, Mrs. R. C.—nee Miss Anita Waters, of Hamilton, Ont. A graduate in Arts of McMaster University. She married Mr. Bensen in 1908, and during their term at Vuyyuru gave very generously of her time and strength to the boarding school work.

Blackadar, Miss M. Helena—A native of New Brunswick and a graduate in Arts of Acadia University. Went to India in 1899. Began work at Vizianagram. Although suffering much from illness, she prayed and stayed by India for eight and one-half years. Opened a Caste Girls' School in 1906. Our first lady missionary in Vizagapatam. As organizer and manager of Caste Girls' Schools and as a zenana missionary both faithful and eminently successful.

Brothers, Miss M.—Home at Brussels, Ont. A graduate of McMaster University and Provincial Normal School. Went to India in 1919. Appointed as temporary principal of the Timpany Memorial School.

Brown, Rev. J. G., D.D.—Born near Belmont, Ont. A graduate in Arts of Toronto University and in Theology of McMaster University. Went to India in 1889. He opened the station at Vuyyuru and served there with conspicuous success during his term in India. Returned to Canada in 1897 and became General Secretary of the Baptist Foreign Mission Board of Ontario and Quebec in 1899. In 1912, when the Boards were united, he became General Secretary of the Canadian Baptist Foreign Mission Board. In 1918, after completing twenty very successful years as Foreign Mission Secretary, he became Professor of Church History and Missions at McMaster University.

Brown, the late Mrs. J. G.—Born at Mulgrave, Quebec. Went

with Dr. Brown to India, where she suffered severely from the climate. She nevertheless took an active part in the missionary work on the great and new Vuyyuru field. Had charge of the Boys' Boarding Department. Died in Toronto in 1910.

Cameron, the late Dr. Marjorie—A native of Leeds, Quebec. A graduate in Medicine from the University of Illinois. Went to India in 1915. Spent some time at Pithapuram, and then took charge of Chicacole Hospital, where her success was extraordinary. Died at Kodaikanal in 1921. A skillful physician who loved the Indian people and was greatly beloved by all who knew her.

Churchill, Miss B. M. (see Mrs. H. E. Stillwell).

Churchill, the late Rev. George—Born in Hartford, N.S. Graduate in Arts of Acadia University. One of the pioneers who sailed for Burma in 1873. Went to Cocanada in 1875 and soon after opened up the Bobbili field, later on the Rayagadda field also. As builder, linguist, scholar and pioneer he was a great missionary. Died at Bobbili in 1908 beloved by all who knew him.

Churchill, Mrs. George—Born at Lower Stewiacke, N.S. A graduate of Truro Normal School and teacher in Nova Scotia High Schools. Founder and some-time manager of the Caste Girls' School and Girls' Boarding School at Bobbili. A loyal colleague of her husband in manifold labors in Bangkok, Siam, Bobbili and Rayagadda. A pioneer of outstanding ability, Mrs. Churchill has been great in faith and constant in prayer, abundant in labors, generous in her gifts and unreserved in her devotion to India. After almost fifty years of service she now lives with her daughter, Mrs. H. E. Stillwell, in Toronto.

Chute, Rev. J. E.—Born at Strathroy, Ont. A graduate of Toronto and McMaster Universities. Went to India in 1893 where he has been throughout in charge of the Akidu field, which, in point of membership, is the largest in the Mission. His work there in evangelism, self-support for the churches, Indian education and as a builder has given him an enviable reputation as an all-round and efficient missionary.

Chute, Mrs. Dr. J. E.—nee Miss Pearl Smith. Born at St. Catharines, Ont. A graduate of Toronto University. She went to India in 1875 and was married that year at Cocanada. In 1896 she opened up medical work at Akidu and began that distinguished service which has reached the men and women, Christian and non-Christian, of all

castes over their great field. The work is now housed in the Harris Memorial Hospital which was opened in 1920. Latterly Dr. Chute has received as high as 2,400 new patients in a single year.

Clark, Miss M. M.—Born in Prince Edward Island and of a family distinguished for Christian and missionary zeal. Went to India in 1894 and was the first lady missionary at Parlakimedi. Since then stationed at Chicacole and latterly at Sompetta where with her sister they are the first resident missionaries.

Clark, Dr. Zella M.—A graduate in Arts of Acadia University and in Medicine of Cornell. She went to India in 1906 and took charge of the Chicacole Hospital in 1908. Moved with her sister to Sompetta in 1911. The pioneer resident missionaries on this great field where, in addition to their medical work, they have laid good foundations and gathered about them a very interesting group of converts.

Clarke, Miss Flora—A resident of Moncton, N.B., and graduate of the Provincial Normal School. She went to India first in 1901. Her work in India and on furlough has been characterized by intelligent enthusiasm, and unusual energy. The first lady missionary at Tekkali. She labored for a while at Bimlipatam and then in Vizianagram. At the latter station active in all good works, including Caste Girls' Schools and the founding and management of a leper home.

Corey, Rev. H. Y.—A native of New Brunswick and a graduate of Acadia University and Newton Theological Seminary. Went to India in 1894 and began work at Vizianagram. Went to Parlakimedi in 1895. After first furlough returned to Vizianagram. He has resided part of the time at Bimlipatam where he had charge of the Boys' Boarding School and also at Vizagapatam where he has carried on the Vizagapatam High School with eminent success. As general missionary, educationist and wise counsellor he is great among the missionary group.

Corey, Mrs. H. Y.—Born in Main State and educated at the Gordon Bible College. Married in 1894 and went to India that year. Deeply interested in Missions, she has exercised an unusual spiritual influence upon the young men of the Christian community of Vizianagram. This is particularly true of the revival period. While an extraordinary mother, her home at Vizianagram has also been known for its hospitality.

Corning, the late Miss E.—Her home was at Yarmouth, N.S.

Educated at the Ladies' Seminary, Acadia University, Wolfville, N.S. Went to India in 1902. Was during the first term principal of the Timpany Memorial School, and the second term of the Boys' Boarding School at Samalkot. Eminently successful and faithful in both charges. A woman of unusual gifts and excellency of character. She died lamented by all at Cocanada 1915.

Craig, Rev. John—Born at Port Hope, Ont. Educated at Toronto University and Rochester Theological Seminary. Went to India in 1877. He opened the Akidu station and labored there for some years with conspicuous success. Next in charge of the Samalkot Seminary. Now located at Cocanada. For some time "Treasurer of the Board in India." A trusted friend and a wise missionary who has given more than 44 years of continuous service to the land and the people of his adoption.

Craig, the late Mrs. J.—nee Miss Martha Perry, of Port Hope, Ont. Married in 1877 and reached India January 4th, 1878. Was active in the work of the English Baptist church at Cocanada, where "she was dearly loved for her sweet and gentle ways." Died at Akidu, April 2nd, 1881, and was buried at Narsapur. Later the remains were transferred to Cocanada.

Craig, Mrs. John—nee Miss Ada Sumner, of Beamsville, where she was a public school teacher. Married in 1885 and went to India that year. Has assisted largely in teaching and other forms of service. Beloved by the women of India, rich in service on their behalf and the mother of a lady missionary, she has generously performed her part in winning our share of India to Christ.

Craig, Miss Laura J.—Born in India. A graduate in Arts of McMaster University. Went to India as a missionary in 1917. Now in charge of the Girls' Boarding School in Cocanada. Before her appointment as a regular missionary, Miss Craig spent some time in India and taught English most acceptably in the McLaurin High School.

Cross, Rev. H. B.—Manitoba was his native Province. A graduate of high standing from Brandon College. He labored successfully on the Vuyyuru field and then as acting principal of the McLaurin High School. Now in charge of the progressive Avanigadda field.

Cross, the late Mrs. H. B.—Her home was at Goodlands, Man. Married in 1902 and went to India that year. Her principal sphere of service was with the women and children of the Vuyyuru field where "she is remembered with sin-

cere affection for her gentle, quiet manner." Died in Canada in January 1911.

Cross, Mrs. H. B.—nee Miss Caroline Zimmerman. Went to India in 1908. Labored zealously and with outstanding success on the Vuyyuru field. Married at Cocanada in 1915. Still deeply interested in Missions she ably supplements Mr. Cross' work on the great field of Avanigadda.

Currie, the late Rev. G. F.—New Brunswick was his native Province. He sailed in November, 1875, for Rangoon, Burma, and was there married to Miss Armstrong. Went to Cocanada in 1876. Opened the station at Tunji in 1878, and labored there with conspicuous success. Died at Cocanada in 1886. Proficient in the Telugu language and a devout man, he was known by the Indian people as "the Angel of the Lord, or the man with the angel face."

Currie, Mrs. G. F.—nee Miss Maria Armstrong. A native of Nova Scotia. She was one of the pioneers who landed in Rangoon in 1874. Assisted Mr. Currie in opening the Tunji Station. Came on furlough in 1885 and did not return to India. Mrs. Currie is still living and resides in Western Canada.

Davis, the late Rev. J. E.—Born at Wicklow, Ont., 1858. Educated at Manitoba College and McMaster University. He sailed for India in 1887. Served on the North and South Cocanada and Ramachandrapuram field, and for a time was principal of Samalkot Seminary. Smitten with leprosy during his second term. Left India in 1904 and died at Tracadie, N.B., April 28th, 1916. One of the greatest of India's missionaries.

Davis, the late Mrs. J. E.—nee Miss Laura Lockhart, of Newtonville, Ont. Married in 1887 and went to India that year. A faithful, devoted and courageous mother and missionary. Died at Norwich, Ont., 1910.

Davis, Mr. J. W.—Born at Cocanada, India, son of the late Rev. J. E. Davis. Graduate in Arts and Theology of McMaster University and of the Faculty of Education, Toronto. Served overseas and went to India in 1920. Principal of the Vizagapatam High School.

Day, Miss H. E.—Born in Leith, Ontario. A graduate of the Toronto Normal School and Brantford General Hospital. Went to India in 1918. She was stationed at Chicacole Hospital and after Dr. Cameron's death went to Pithapuram where she now works with Dr. Allyn.

Day, the late Rev. S. S.—Born in Leeds County, Ont. A grad-

uate of Colgate Theological Seminary. Went to India in 1835 under the American Baptist Foreign Mission Society. He was the pioneer Baptist Telugu missionary and founded the American Baptist Telugu Mission. Labored at Vizagapatam, Chicacole and Nellore. Died at Homer, N. Y., 1871.

Eaton, Dr. Perry B.—Born in Canard, N.S. A graduate of Acadia University and Edinburgh University. Served overseas in the great war. (Went to India in 1919. Served first at Sompetta and next at Akidu.

Eaton, Mrs. P. B.—Before going to India took hospital training and held the position of theater sister in a war hospital of one thousand beds. She was twice mentioned for her work in this connection. A sympathetic and helpful colleague in the great work which Dr. Eaton carries on.

Eaton, Miss Winnifred A.—A graduate of Acadia University. She went to India in 1909 and joined Miss Mould at Pal-kondo in 1910. Has labored ever since on this field. It may not be too much to say that much of the present promising prosperity on this field is due to the intelligent, faithful and devoted labor of this missionary of the gospel.

Elliott, Miss Cora B.—Born in Clarence, N.S. A graduate of Acadia University. First resident lady missionary to Rayagadda. Now in charge of the Bobbili Caste Girls' School and Boarding School. At present also overseeing the erection of a new building for the school. Diligent, faithful and eminently successful as a missionary.

Farnell, Miss Edna E.—Born at Fergus, Ont. A graduate of the Hamilton Normal School. Went out to India in 1916. For a time acting principal of the Timpany Memorial School. Now in charge of the women's work at Samalkot.

Findlay, Dr. Jessie.—Born at Owen Sound, Ont. A graduate in Arts of Manitoba University. Went to India in 1908 and was principal of the Timpany Memorial School. After first term graduated in medicine from Manitoba University. Went to Vellore Union Medical College, S.I. During Dr. Hulet's furlough, in charge at Vuyyuru.

Fitch, Miss Nettie (See Mrs. H. F. Lafamme).

Folsom, Miss E. A.—An American by birth. Went to India in 1884. Took charge of the Timpany Memorial School which developed rapidly under her management. Until her retirement in 1920, Miss Folsom was connected with the Timpany School where she was the centre and soul of

the life of the institution. Although retired from active service, she returned in 1921 to the land of her adoption. "A woman of rare grace and character, an accomplished musician, an accurate scholar and a devout Christian."

Freeman, Rev. S. C.—Born at North Brookfield, N.S., and a graduate of Acadia University and Newton Theological Seminary. Went to India in 1902. Labored briefly at Vizianagram and then at Parlakimedi where he has been since. Upon a difficult field, he has carried on not only persistently but with faith and good courage.

Freeman, Mrs. S. C.—nee Miss Carrie W. Chambers, of Halifax, N.S. A graduate of the Ladies' Seminary, Acadia University, and of the Truro Normal School. For some time a teacher in the public schools of Nova Scotia. Went to India in 1906 and was married that year. A devoted colleague of her husband in the work upon the Parlakimedi field.

Frith, Miss M. J.—Home at Winchester, Ont. The first lady missionary under the Ontario and Quebec Board and also first lady missionary at Cocanada. Went to India in 1882. Returned after five years on account of ill health. Later she returned to Assam, where she still labors as an independent missionary.

Garside, Rev. R.—Took charge of the Tuni field in 1889. During his regime the field made considerable progress in every direction. Returned to Canada in 1894 owing to serious throat trouble.

Garside, Mrs. R.—Opened a girls' school at Tuni with twelve boarders and nine day students. As teacher in the school, as well as in other directions, she was a faithful colleague of her husband in the missionary enterprise.

Gaunce, Miss E. E.—Born at Apohoqui, N.B. A graduate of the Ladies' Seminary, Acadia University, and of the Victoria Hospital, Fredericton, N.B. Went to India in 1906. The first lady missionary to the Savara field. Married in 1919 Mr. Walter Tasker, of Darjeeling, where she now resides.

Glendinning, Rev. J. A.—Born at Somerville, Mass. His Canadian home is in Moncton, N.B. A graduate of Acadia University. Went to India in 1902. First missionary to the Savara people. Acquired three languages, Telugu, Oriya and Savara, the last of which he had to reduce to writing. In spite of malaria, Mr. Glendinning has followed

up the work on this difficult field continuously, faithfully and with eminent success.

Glendinning, Mrs. J. A.—nee Miss Eva Sullivan, of Moneton, N.B. A graduate of Provincial Normal School, Fredericton, N.B. Married in 1902. Missionary and mother of five children, three of whom are now in school in Canada. A zealous supporter of her husband in all his labors.

Gordon, Rev. A.—Born in Aberdeenshire, Scotland. A graduate of Brandon College. Went to India in 1913. Labored on the Vuyyuru field where his work as evangelist, manager of boarding schools and general missionary has made his first term in India extraordinarily successful. Now on first furlough in Canada.

Gordon, Mrs. A.—nee Miss Rose Lines. Born in Ilford, England. Home at High River, Alberta. A graduate of Brandon College. Takes a prominent part in the management and teaching of the boarding schools at Vuyyuru.

Gray, the late Miss—Went to India in 1884. Stationed at Bimlipatam. Gave herself for eleven years with ceaseless energy and deep devotion to the work there. Furlough in 1896. Returned to Parlakimedi in 1899. Died of jungle fever in 1900.

Gullison, Rev. R. E.—Home at Beaver River, N.S. A graduate of Acadia University and Newton Theological Seminary. Went to India in 1896. First in temporary charge of Bobbili and then of Bimlipatam where he now works. In addition to carrying on the general work of the field, he is the proficient manager of a boys' boarding school. A Christian gentleman, a good linguist and a thorough missionary.

Gullison, the late Mrs. R. E.—nee Miss Nellie Covey, of Indian Harbor, N.S. A graduate of Ladies' Seminary, Acadia University. Took an active part in the boarding department of the boys' boarding school. A devoted Christian woman who loved the Indian people and was loved by all who knew her. Died at Ootacamund, October 28th, 1921.

Gunn, Rev. D.A.—Native of Ontario. Educated at Brandon College and went to India in 1910. Labored successfully on the Ramachandrapuram, Palkonda, Samalkot, Tuni and other fields. Now in permanent charge of the Yellamanchili field. While on his first furlough he did eminent service in Western Canada during the Forward Movement Campaign. An enthusiastic, devoted and efficient missionary.

Gunn, Mrs. D. A.—nee Miss Pearl McDougall, White River, Ont. Mrs. Gunn took nurse's training at Brandon Hospital and has taken a deep interest in the welfare of the Indian Christian women. She has also assisted largely in developing the lace industry among the Indian Christian women.

Hammond, Miss Carrie A. (See Mrs. I. C. Archibald.)

Hardy, Rev. J. C.—Quebec was his native Province. Educated at Acadia University. Went to India in 1897. Labored at Palkonda and Bobbili. While on the latter field also in charge of Rayagadda. An ardent evangelist and devoted missionary. The Bobbili church membership has grown rapidly during his term there.

Hardy, the late Mrs. J. C.—nee Miss Gussie Williams, of Nova Scotia. Educated at the Ladies' Seminary, Acadia University. Her father was a Baptist Pastor. Went out to India in 1899. Married to Mr. Hardy in Madras that year. Died in 1900 of jungle fever.

Hardy, Mrs. J. C.—nee Miss Nina V. Shaw, of Hantsport, N.S. A graduate of the Ladies' Seminary, Acadia University. Accompanied her husband to India in 1906 and was vitally interested in the Palkonda work. Detained in Canada during the second term by her daughter's health. Residing at Wolfville, N.S.

Harrison, Miss M. E.—New Brunswick was her native Province. Went to India in 1896. In 1897 had charge of the Bobbili field for a brief time. Succeeded Miss Gray at Palkonda in 1900. Pre-eminently an evangelist and fluent both in Telugu and Oriya. She has toured extensively not only over the Palkonda field, but in the fever infested Savara hills as well.

Hart, Rev. J.—Born at Lanarkshire, Scotland. Home at Birtle, Man. A graduate of Brandon College. A good student, a leader and preacher of promising ability. Served overseas and went to India in 1921.

Hart, Mrs. J.—nee Miss Jean Cameron. A native of Ontario. Home in Calvin, North Dakota. A graduate of Brandon College. A young woman of real strength of character, fine Christian conviction and courage. Married in 1921.

Hatch, Miss S. I.—Born near Woodstock, Ont. A highly successful teacher at Woodstock College. Went to India in 1886. Had charge of the work for women and children at Cocanada for a time. Went to Samalkot where she was eminently successful and largely useful as a teacher in

the Seminary. Opened up work for women and children at Ramachandrapuram. In 1900. opened the first dormitories of the leper asylum and received twenty-five lepers. Since then twice decorated by the Government of India for service among these people. Devotion to her task, sound judgment, a progressive and optimistic spirit, evangelistic passion and sympathy with the Indian people, all combine to make a missionary of rare excellence and usefulness.

Hellyer, Miss C. B.—Born at Townsend Centre, Ontario. A graduate of McMaster University and Faculty of Education, Toronto. Teacher in the public schools. Went to India in 1921.

Higgins, Rev. W. V.—Born at Wolfville, N.S. A graduate of Acadia University and Rochester Theological Seminary. Went to India in 1889. Labored chiefly at Chicacole, Tekkali and Vizagapatam. Was for some time Home Secretary of the Maritime Board. Unusually fluent in the Telugu language. A diligent and successful missionary.

Higgins, Mrs. W. V.—nee Miss Edith Chipman, of Nova Scotia. Educated at the Ladies' Seminary, Acadia University. A devoted missionary and a woman of rare beauty of character. She has suffered much in recent years from ill-health, but still assists in the work at Vizagapatam.

Hinman, Miss S. A.—of Wicklow, Ont. A Normal graduate and for some time school teacher at Kitchener, Ont. Went to India in 1911. After acquiring the language, took charge of the Girls' and Boys' Boarding School at Akidu, where she still carries on with conspicuous faithfulness and efficiency.

Hulet, Dr. Gertrude—Born near Norwich, Ontario. Graduate in medicine of the University of Toronto. Went to India in 1900. Has labored chiefly at Vuyyuru, where her large practice, including as high as 6,000 patients a year, testifies to her efficiency in this line. Also engaged in school and other work. Popular with and beloved by all the Indian people.

Hutchinson, Rev. J. R. and Mrs.—Both educated at Wolfville, N.S. Went to India in 1881 and took charge of Chicacole station the same year. Mr. Hutchinson soon became proficient in the language. Mistaken for a Government official and terribly beaten by Indians. Illness followed and he retired from the Mission. Mrs. Hutchinson is now residing at Wolfville.

Jones, Miss L. M.—Her home is in Toronto, where she was for

some time a teacher in the city schools. Went to India in 1907 and has been stationed most of the time at Ramachandrapuram where she has carried on a splendid work in association with Miss Hatch.

Knowles, Miss Lois—Home at Upper Woods Harbor, N.S. Studied at Bible Teachers' Training School, New York. Went to India in 1909 and took up work at Tekkali. Had charge also for some time of women's work at Sompetta and opened a caste girls' school there. In charge of the boarding school at Akidu during Miss Hinman's furlough. Now at Bobbili. Fluent in Telugu, diligent in her business and devoted in spirit.

Laflamme, Rev. H. F.—Home at Winchester, Ontario. Educated at Woodstock College and Toronto University. Went to India in 1887. Opened the Yellamanchili station, but spent most of his time at Cocanada. Founder and first editor of the "Ravi"; also opened the bookroom at Cocanada. Returned to Canada in 1906. Now engaged with the Laymen's Missionary Movement, New York.

Laflamme, Mrs. H. F.—nee Miss Nettie Fitch, of Nova Scotia. Educated at the Ladies' Seminary, Acadia University. Went to India in 1889. Settled at Bobbili. Married in 1890. Found India's climate very trying. At present residing with her husband in New York City.

Lockhart, Miss Bessie—Born at Falmouth, N.S. A graduate of the Provincial Normal School and Acadia University. Went to India in 1916. First in charge of Miss Blackadar's extensive work at Vizagapatam during the latter's furlough, and now the capable manager of Vuyyuru Boys' and Girls' Boarding Schools.

Marsh, Miss K. H.—Born in Quebec City and educated in the girls' High School there. Went to India in 1910. Was first in charge of the boys' and girls' boarding school at Akidu and later of the boarding department of the girls' boarding school at Bobbili. A faithful missionary and noble Christian who, during her term in India, as honorary missionary, did excellent service. Now residing in Quebec City.

Mason, Miss C. A.—A native of Nova Scotia. Studied at Acadia University and the Bible Teachers' Training School, New York. Went to India in 1912. Labored briefly at Vizagapatam and then on the great field of Narsapatnam where for a time she was the only resident missionary. Miss Mason has given herself heroically and unreservedly to the work, touring extensively and organizing evangelistic schools in the villages.

Matheson, Rev. A. D.—Born at Dundas, P.E.I. A graduate of the Gordon Bible College. Went to India in 1920. Stationed temporarily at Ramachandrapuram.

Matheson, Mrs. A. D.—nee Miss S. G. Machum, of St. Mary's, N.B. A graduate of the Provincial Normal School and Gordon Bible College. Went to India in 1919. Married Mr. Matheson in 1920.

Matheson, Miss F. L.—Home at Dundas, P.E.I. Educated at Gordon Bible College. Went to India in 1919. Returned to Canada on account of ill-health in 1921. Now residing in Prince Edward Island.

Matthews, Miss A.—Born at Ashton, Ontario. A graduate of McMaster University. A teacher in the High Schools of Brantford. Went to India in 1921. Married Mr. Davis that year.

McGill, Miss Georgina—Her home is in Guelph, Ontario. A graduate of McMaster University. Went to India in 1912. Associated for a time with Miss Jones and Miss Hatch on the Ramachandrapuram field. Succeeded Miss Findlay as Principal of the Timpany Memorial School. Returned to Cocanada after her first furlough in 1921.

McLaurin, the late Rev. J., D.D.—Born at Osgoode, Ont. and educated at Woodstock College. Went to India under American Baptist Foreign Mission Society in 1869 and labored at Ongole. In 1874 he removed to Cocanada and founded the Canadian Baptist Telugu Mission. Organizer and first principal of Samalkot Theological Seminary. Came to Canada in 1887 and became Foreign Mission Secretary. Later returned to India to do literary work for the American Baptist F.M.S. Died at Toronto in 1912, full of labor and distinguished in service.

McLaurin, Mrs. J.—Born in Ireland and came with her parents to Iowa, U.S.A. Educated at Illinois College, Rockford, Ill., and at the Canadian Literary Institute, Woodstock. Married Rev. John McLaurin, 1869, and was associated with him in all his labors both in India and Canada. Was for some time teacher of a number of classes in the Samalkot Seminary. Always interested in Missions, she has been since her final return to Canada in 1887, first president and now honorary president of the W.B.F.M.S. of Ontario West.

McLaurin, Rev. J. B.—Born at Samalkot, India. Graduate of McMaster University. Went to India in 1909. An excellent linguist, he passed the third (honorary) examination in

Telugu. In temporary charge of the Akidu field and later the first missionary in charge of the Avanigadda field which developed rapidly under his care. Now the Canadian Baptist representative on the staff of the Union Baptist Theological Seminary at Ramapatnam.

McLaurin, Mrs. J. B.—Daughter of Rev. J. R. Stillwell. Born in India. Educated at McMaster University. Although not able physically to engage largely in missionary work, she has acquired a good knowledge of the language and is vitally interested in the great cause.

McLaurin, Miss K. S.—Born at Ramapatnam. Educated at Moulton College and McMaster University. Went to India in 1893, and after acquiring the language became the first lady missionary at Yellamanchili where she labored over this and the large adjoining field of Narsapatnam. Her next station was Vuyyuru, where she labored until broken down with overwork she returned to Canada for prolonged furlough. Returned to India in January, 1915, and was the first lady missionary to Avanigadda, where her skill as preacher, teacher, and organizer was largely influential in the rapid development of that newly formed field.

McLeish, Miss Eva.—Home in Arkona, Ontario. Graduate of the Chicago Baptist Missionary Training School for Women. Sailed for India in the autumn of 1912. Associated with her aunt, Miss Murray, at Yellamanchili.

McLeod, Rev. A. A.—Born in Prince Edward Island. A graduate of Newton Theological Seminary. Pastor of Tecumseth St. Baptist Church, Toronto. Went to India in 1890. Labored with a large degree of success at Ramachandrapuram, Anakapalle, Narsapatnam and Samalkot. Owing to failing health he returned to Canada in 1911. Now residing in Vancouver, B.C.

McLeod, the late Mrs. A. A.—Prince Edward Island was her native province. Went with Mr. McLeod to India, shared his labors there and suffered much from fever. After a brave resistance she was ordered home by physicians in 1896. Died at her home in P.E.I., 1897. Greatly loved by the people of India.

McLeod, Mrs. A. A.—nee Miss F. M. Stovel, of Mt. Forest, Ont. Sailed for India in 1888, went to Akidu field in 1889, where she labored unremittingly and with conspicuous success for ten years. The first lady missionary of the Ontario and Quebec Mission to do regular touring among the villages. Married Rev. A. A. McLeod in 1899, and with him

continued her labors at Avanigadda, Narsapatnam and Samalkot. Now residing in Vancouver.

McLeod, Miss C. M.—Born at Thorndale, Ontario. Public School teacher. Went to India in 1894. Labored almost exclusively on the Samalkot field. Greatly loved by the Hindu people and exceedingly diligent in work on their behalf.

MacNeill, Miss—Prince Edward Island was her native province. First lady missionary to Vizianagram. After two years' service here she was united in marriage to Rev. C. R. Marsh, of the American Baptist Mission. Still lives and labors in India.

Morrow, Miss S. E.—Born at Grenville, Ont., and studied at the Gordon Bible College. Went to India in 1898, and worked during the first term almost exclusively upon the Akidu field. During 1903, when Mr. and Mrs. Chute were on furlough, was alone at this station and had charge of the boarding school. After her first furlough labored at Narsapatnam. Retired from our work in 1909. Since then, with a considerable degree of faith and devotion, she has continued in India, first as matron in a Lutheran boarding school and now with Mirabai near Bangalore.

Morse, the late Rev. L.D.—Nova Scotia was his native province. Graduate of Acadia University. Went to India in 1891 and labored with conspicuous ability on the Bimlipatam field. Unable to return to India after his first furlough on account of ill-health, he was first pastor at Wolfville, N.S., then at Courtland, N.Y., and later at Binghamton, N.Y., where he died about 1918.

Morse, Mrs. L. D.—A native of Nova Scotia. Studied at Acadia University. Deeply interested in missionary endeavor, she is now engaged, since Mr. Morse's death, in city mission work in Binghamton, N.Y.

Mould, Miss B.—Graduate of the Toronto Bible College. Went to India about 1904 and joined the Maritime Baptist Mission in 1905. Labored first at Chicacole and then at Palkonda, where she was the first lady missionary in 1907. Came to Canada in 1912 and was prevented from returning to India by ill-health. Married Mr. W. C. Dennis, of Bracebridge, Ont., where she now resides. Member of the W.F.M.S. of Ontario West, and an active mission worker, doing considerable deputation work each year.

Munro, Miss A. C.—Born at Embro, Ontario. Present home at Slate River Valley, near Port Arthur. Educated in the

Collegiate Institute of Fort William, and for some years a public school teacher. Also a graduate nurse from Winnipeg General Hospital, and for some time a student in Dr. White's Bible Training School, New York. Went to India in 1920, and is now stationed at Parlakimedi and will be associated with Dr. West in the Savara medical work.

Murray, Miss A. C.—Home in Arkona, Ontario. Public School teacher in Toronto. Sailed for India 1893. Has labored successively at Vuyyuru, Cocanada, Narsapatnam and Yellamanchili. A woman of rare devoutness of spirit and passion for souls, a good linguist and successful missionary.

Myers, Miss Bertha L.—Home in Halifax, N.S. Educated at Ladies' Seminary, Acadia University, and Missionary Training Institute, Brooklyn, N.Y. Went to India in 1916. Appointed to the women's work on the great Narsapatnam field in 1920, where she took charge when Miss Mason came on furlough.

Newcombe, Miss I.M.—Her home was at Lawrancetown, N.S. A graduate of Provincial Normal School and Baptist Training School, Chicago. Went to India in 1896 and succeeded Miss Gray in charge of the women's work at Bimlipatam. In addition to her regular missionary work, she has been active in the jewelry and lace industrial work for the benefit of the Christians. In Canada advocating Missions with extraordinary skill and in India a most excellent missionary in every respect.

Orchard, Rev. M. L.—Born at Jemseg, N.B. A graduate of the University of New Brunswick and Colgate Theological Seminary. Went to India in 1907. Was in charge of the Bobbili field and Rayagadda. Returned to Canada in 1917. Now Assistant General Secretary of the Board.

Orchard, Mrs. M. L.—Born in Smyrna, New York. A graduate of Syracuse University. Married in 1910. Went to India that year. During Miss Churchill's furlough was in charge of the Caste Girls' School at Bobbili.

Patton, Miss A.—Her home is in Nova Scotia. Educated at Provincial Normal School and Bible Teachers' Training School, New York. Went to India in 1906. Took charge in 1909 of the station school at Tekkali which she has managed with a high degree of efficiency. Also established a caste girls' school at Naupada. Has also had charge of the women's work on this field and done extensive touring on the Sompetta field as well.

Peck, the late Miss Laura—Born at Hopewell, N.B. Graduate

of Acadia University. She went to India in 1905. Studied the language at Bimlipatam. Succeeded Miss Blackadar at Vizianagram, and died there March 11th, 1912. Buried at Bimlipatam. Diligent in her work and beautiful in her character, she inspired others with like ideals.

Philpott, Miss R.—Home in Hamilton, Ont. Went to India in 1910. Acquired fluency in the Telugu language. Resided at Ramachandrapuram and Samalkot. Returned to Canada on account of her own and her mother's health, 1914. Did hospital work in Africa during the war.

Pratt, Miss Lida—Home in Petrolea, Ont. Educated at Moulton College and London Normal School. Went to India in 1902. Succeeded Miss Simpson in the work for women and children at Cocanada in 1906. In 1909 made principal of the Caste Girls' School at Cocanada. An excellent teacher and disciplinarian and a good missionary. Now on furlough in Canada.

Priest, Miss E.—Her home was in St. Catharines, Ont. Went to India in 1893. Studied Telugu at Cocanada, but has labored almost exclusively at Tuni. One of the best of lady missionaries, loved by Christian and heathen alike and exerting a large influence upon the High School students of the town.

Priest, Rev. H. C.—Born in England. His home was in St. Catharines. A graduate in Arts and Theology of McMaster University. Went to India in 1895. Stationed throughout the term at Tuni. Returned to Canada in 1903 on account of ill-health. For some time pastor at Georgetown and Strathroy. Now General Secretary of the Missionary Education Movement of Canada.

Priest, Mrs. H. C.—Her home was in Clinton, Ont. Married in 1895 and went to India that year. Had charge of the boys' boarding school at Tuni. At home still deeply interested in all phases of missionary effort.

Robinson, Miss J. F.—A native of Bobcaygeon, Ont. A Normal graduate. Principal of the public school at Wetaskiwin, Alta. Went to India in 1900. In charge of the Boarding School at Akidu. After prolonged furlough returned to India in 1915, where she has been the very proficient principal of the Boys' Boarding School at Samalkot.

Rogers, Miss Martha—Born near Newmarket, Ont. Educated at the Friends' Seminary, Union Springs, N.Y. Went to India in 1889. The first lady missionary at Tuni. Com-

pelled by ill-health to return to Canada in 1895. Engaged for several years in Y.W.C.A. work. Also served for some time as foreign missionary secretary of the W.B.F.M.S. of Ontario West. Now residing in Toronto.

Sanford, Rev. R., D.D.—Home near Wolfville, N.S. Graduate of Acadia University. Went to India with the pioneers of 1873. Opened the Bimlipatam Station in 1875. Took charge of Vizianagram in 1896, after a prolonged furlough, due to ill-health. Since his retirement he has labored courageously on at Vizianagram East. Granted the degree of Doctor of Divinity by Acadia University in 1909 in recognition of his culture and long service.

Sanford, the late Mrs. R.—Home near Wolfville, N.S. Educated at Acadia University. Went to India with her husband in 1873. Opened a boarding school for girls in Bimlipatam in which many very useful mission workers were trained. After a prolonged stay in Canada, due to ill-health, she returned to India in 1899. Died in 1903. A woman of noble qualities who rendered gracious service as a missionary.

Scott, Rev. A. A.—Born at Oshawa, Ont. Educated at Toronto and McMaster Universities. Married in 1902 and sailed for India that year. After acquiring the language, he took charge of the Tuni field where he has labored ever since with conspicuous success. His fine literary gifts are best evidenced in the present edition of "Beacon Lights" which he has brought up-to-date. (See Foreword page). After the death of Mrs. Scott he returned to India to Tuni to continue the work so well begun and so efficiently prosecuted.

Scott, the late Mrs. A. A.—nee Miss Margaret Fisher, of Toronto, Ont. Mrs. Scott was a trained nurse and studied at the Toronto Bible College. She did an extensive work on the Tuni field where her winsome Christian spirit and devotion made friends of all who knew her. After a trying illness, which she bore with the same grace that had characterized all her life, she passed away in Toronto, 1921.

Selman, Miss M. R. B.—Home at Wilkesport, Ont. Educated at the Baptist Missionary Training School for Women in Chicago. Went to India in 1900. Worked among women and children on the Akidu field. Diligent and devoted in her work, she has acquired Hindustani in addition to the Telugu in order to reach Mohammedan women.

Shaw, Rev. B. M. and Wife.—Took charge of Vizianagram in 1890. A good linguist and an enthusiastic missionary. In

spite of much opposition he made considerable progress with the work of the field. Obligated to return to Canada on account of Mrs. Shaw's illness after four years of service.

Simpson the late Miss S. A.—Born in Paris, Ont. Went to India in 1888 and worked in Cocanada. She was a trained nurse and deeply devoted to work among the women and girls of India. Died in Canada in 1907 during her first furlough.

Stillwell, Rev. H. E.—Born at Cheapside, Ont. A graduate of McMaster University. Went to India in 1895. First term in charge of Vuyyuru. Emphasized self-support among the churches. Second term in charge of Samalkot Seminary which developed rapidly under his care. Built the McLaurin High School, but was compelled to return to Canada by a serious breakdown in health. Became successively Treasurer and then General Secretary of the Foreign Mission Board. An outstanding missionary, educationist and executive officer.

Stillwell, the late Mrs. H. E.—nee Miss Euretta Timpany, daughter of the late Rev. A. V. Timpany. Born in India. Educated at Woodstock and McMaster University. Went to India in 1895. Labored with her husband at Vuyyuru and Samalkot. Died at the home of her brother, Hanumakonda, 1912. Buried near her father at Cocanada. A woman of rare winsomeness and character. One of the best loved woman missionaries that ever served the Board in India.

Stillwell, Mrs. H. E.—nee Miss Bessie M. Churchill. Born in Madras, India. A graduate in Arts of Acadia University. Went to India in 1908, where she had charge of the Girls' Boarding School at Bobbili. Returned to Canada with her mother, Mrs. George Churchill, in 1914. Married Rev. H. E. Stillwell, the General Secretary of the Board, and now resides in Toronto.

Stillwell, Rev. J. R., D.D.—Born at Cheapside, Ont. Educated at Hamilton Collegiate Institute and Toronto University. Went to India in 1885. He readily acquired the Telugu and took charge of the North Cocanada field. In 1887 he succeeded Dr. McLaurin as principal of the Samalkot Seminary. Spent two very successful terms in this work and published a systematic theology in Telugu. For the past two terms in charge of Ramachandrapuram field. Linguistic gifts, sound judgment and noble Christian character are combined in him to make an outstanding missionary.

Stillwell, Mrs. J. R.—nee Miss Rebecca Delahaye. Born in Pembroke, Ont. Married Mr. Stillwell in 1885 and went with him to India that year. Since then she has borne her full share of the burdens incident to the missionary calling. As "mother" of the boys during two terms at Samalkot, she won the lasting affection of all the students. In district work at Ramachandrapuram, too, she formed pleasant and permanent relations with Christians and workers. At present spending furlough in Canada.

Smith, Dr. E. G.—His home was in St. Catharines, Ont. A graduate in Medicine of Toronto University. Went to India in 1893. The first medical missionary to be sent out by the Ontario and Quebec Foreign Mission Board. Labored at Yellamanchili and later at Pithapuram. He not only opened this station but secured from personal friends the major portion of the money for the buildings. A skillful physician, an ardent evangelist and a successful missionary.

Smith, Mrs. E. G.—nee Miss Chamberlain, of Plantagenet. She was a Normal trained school teacher. After teaching for a time she took nurse's training at Johns Hopkins University, Baltimore. Kind and genial, her home has always been noted for its generous hospitality consistently extended to the many missionaries visiting the station for medical treatment.

Smith, Rev. H. D.—Born in Coppice Hall, England. Graduate in Arts and Theology of McMaster University. Went to India in 1911. Successively in charge of Narsapatnam and the educational work at Cocanada. Eminently successful in both spheres. Appointed to take charge of industrial education and now further fitting himself for this work in Toronto.

Smith, Mrs. H. D.—Born in Mount Forest, Ont. A graduate of Toronto Normal School. Married in 1911. A true missionary in heart and helpfulness, she has ably seconded Mr. Smith in his manifold labors at Narsapatnam and Cocanada.

Smith, Rev. R. E.—Home is at Simcoe, Ont. A graduate of McMaster University. Went to India in 1903. Had charge of the South Cocanada field. Was editor of the "Ravi," manager of the book-room and pastor of the English Baptist Church in Coconada. Enlisted for military service and went to Mesopotamia in 1915. As good a soldier as he was a missionary, he served there with only two weeks' leave of absence until 1921.

Stovel, Miss F. M. (See Mrs. A. A. McLeod).

Tedford, Rev. W. S.—His home was in New Brunswick. A graduate of Acadia University and Newton Theological Seminary. Went to India in 1906. First resident missionary to Rayagadda where he labored "faithfully and successfully." Now in charge of Palkonda, where his work has been eminently successful.

Tedford, Mrs. W. S.—Her home was in Pictou, N.S. A graduate of Provincial Normal School. A loyal colleague of her husband in the work at Rayagadda where she was much alone and often ill. Now taking an increasingly large place in the work at Palkonda.

Timpany, the late Rev. A. V.—Born at Bayham, Ont. Educated at Woodstock College. Went to India under the American Baptist F.M.S. in 1867. Founder and first principal of Ramapatnam Theological Seminary. Went to Cocanada in 1878 where he labored until his death from cholera in 1885. A great and good man, loved and lamented by missionaries and Indians alike.

Timpany, the late Mrs. A. V.—Born in Ireland and came while still a girl to Iowa, U.S.A. A sister of Mrs. McLaurin. Educated at Illinois College, Rockford, Ill. Married Rev. A. V. Timpany in 1867, and shared all his labors until his death in 1885, when she returned to Canada. Became respectively the wife of W. D. Booker and R. H. Yule. For some time President of the W.B.F.M.S. of Ontario West. Always devoted to missions, and a woman of rare grace and character. Died at Brantford, 1915.

Timpany, Rev. C. L.—Born at Aylmer, Ont. A graduate in Arts and Theology of McMaster University. Went to India in 1908. Succeeded Mr. and Mrs. McLeod in 1911 at Samalkot, where, upon a field presenting extraordinary difficulties, he has labored strenuously and successfully. In Dr. Stillwell's absence, acting treasurer of the Board in India.

Timpany, Mrs. C. L.—Born at Aylmer, Ont. Educated at Moulton College. An interested and devoted colleague in her husband's missionary labors.

Walker, the late Rev. J. A. K.—The son of a Baptist pastor and was himself pastor for a time at Kingston, Ont. Went from there to India in 1889. In charge of Peddapuram, Yellamanchili, and latterly of Cocanada South, where he also edited the "Ravi" and "Among the Telugus" and acted as pastor of the English church. Died at Bangalore

in 1919. An ardent evangelist, a preacher of ability and a highly successful missionary.

Walker, Mrs. J. A. K.—nee Miss Wright, of Renfrew, Ont. Spent one term in India and later detained at home by her children. Residing with her daughter in Ottawa.

West, Dr. J. H.—Born at Moncton, N.B. A graduate of Acadia University and McGill Medical College. Associated with Dr. Grenfell in the Labrador Mission. Went to India in 1919. In charge of medical work for the Savara field.

West, Mrs. J. H.—A graduate in Arts of McGill University. Resided at Harrington on the Canadian Labrador Coast during her husband's service there. Now in India with him.

Wolverton, Dr. H. A.—His home is in Nelson, B.C. A graduate of Ontario Agricultural College and of Toronto University Medical School. Went to India in 1915. Took charge of Dr. Smith's work at Pithapuram while he was on furlough. Then took charge of the Akidu field (evangelistic and medical work) while Mr. and Mrs. Chute were on furlough.

Wolverton, Mrs. H. A.—nee Miss Lulu Ellis, of Toronto. Previous to going to India, associated with her father in business and a zealous Sunday School worker. Went to India with her husband in 1915.

Woodburne, Rev. A. S.—Educated at McMaster and Chicago Universities. Went to India in 1906. Successively in charge of the Narsapatnam field and the McLaurin High School. Came to Canada in 1914. After post-graduate work at Chicago University, went to India under the A.B. F.M.S. Now their representative on the staff of the Madras Christian College.

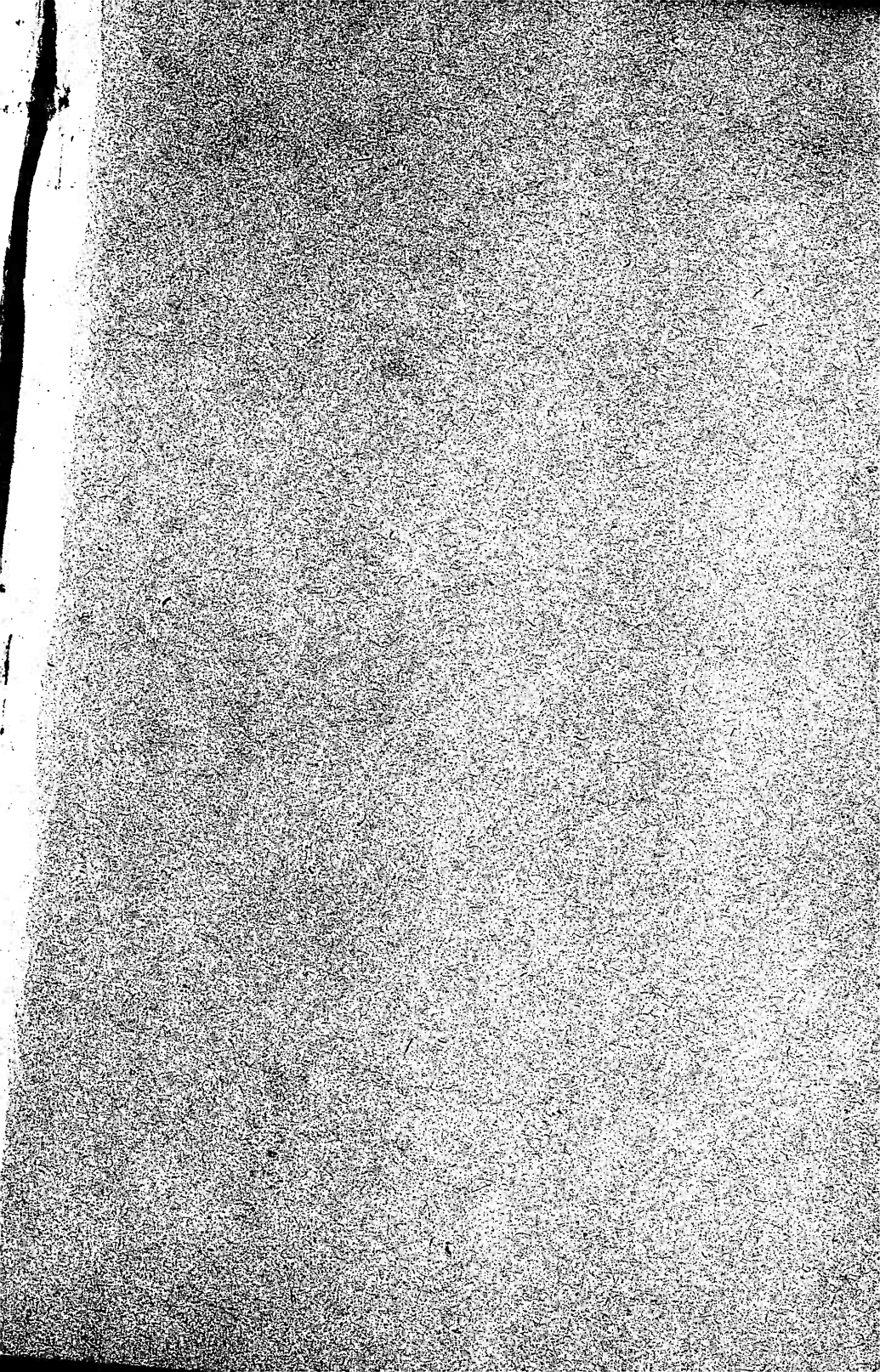
Woodburne, Mrs. A. S.—nee Miss White. Some time missionary to the Indians at Grand River, near Brantford, Ont. Since her marriage in 1906, a loyal colleague of Mr. Woodburne in all his missionary work.

Woodburne, Dr. A. W.—Home in London, Ont. A graduate in medicine of Western University. Succeeded Dr. Smith at Yellamanchili and after a short absence at Akidu and Peddapuram returned to this station. Came to Canada on account of ill-health in 1908. Now practicing medicine in Michigan, U.S.A.

Woodburne, Mrs. A. W.—nee Miss Lincoln. An American by birth. Unusually energetic and helpful in her husband's work.

Wright, Miss—Went to India in 1884 and settled at Bimlipatam. Next located at Chicacole in 1887. Toured extensively. After a second term, in which she labored zealously, she was forced to retire from the work by ill-health. Since then engaged in mission work in the Southern States.

Zimmerman, Miss M. C. (See Mrs. H. B. Cross).



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